

THE ARKANSAS METHODIST

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & EMONSON.

"Speak thou the things which become sound doctrine."

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ARKANSAS

Condition, Growth, and Outlook, as Seen by Bishop Galloway.

We are fortunate this week in getting the views of Bishop C. B. Galloway, of the M. E. Church, South, upon our State, as shown in the following interview:

Reporter:—Bishop, as you have traveled somewhat extensively through our State, I would be glad to ascertain your views as to its condition, growth and outlook.

Bishop Galloway:—My official duties as one of the Bishops of the Methodist Episcopal Church, South, have required me to travel considerably through the State of Arkansas. For two years past the three Conferences in this State have been in my Episcopal district. I have no objection to giving you some of the results of my observations in this growing young commonwealth.

Reporter:—How have you been impressed as to the material resources of the State?

Bishop G.:—They are possibly more varied than any other Southern State, and seemingly exhaustless. I have examined somewhat into the products of your orchards, farms and plantations, and the output of your mines and quarries, and have been amazed at their variety, value and volume. Your apples, I understand, have been awarded the premium in the best horticultural exhibits in the United States. Several strawberry farms I have seen, compare favorably with those of other States, and this industry is evidently growing very rapidly. The cotton plantations in the Arkansas valley are similar, if not equal, in character and fertility, to the great Yazoo delta of Mississippi. The wealth of your coal mines can scarcely be estimated. When better developed a finer quality will be discovered. And so of iron and other minerals. I have been surprised at the richness of your quarries. Granite and other building stone, some susceptible of the finest polish, are scarcely inferior to the best specimens of the far North. Altogether, as you observe, I have quite an optimistic estimate of the certainly marvelous resources of your State.

Reporter:—What think you of the character of our people?

Bishop G.:—I have had occasion more than once to remark upon the sturdy type of your citizenship. The agricultural classes are composed almost entirely of the frugal farmers of the older States, who have come into this younger section to locate advantageously their large families. And they are from all parts of our great country. As yet there may be some lack of homogeneity in local communities, but this will pass away in a very few years. I have been pleased to note that persons from the different Northern States identify themselves readily with our people and become important factors in the localities where they reside. There is no prejudice against the section from which one comes. The man commands his place in your social life. I have observed a marked thrift among the people, and this without selfishness that mars true hospitality. The public spirit of the State is contagious. Every citizen has visions of largeness. He talks hopefully of the future and cheerfully of the present. There is, I dare say, unusual contentment among the masses, united with a spirit of vigorous enterprise. The growth of some towns and cities has excited rather abnormally the disposition to speculate. But I must say, you have an excellent people with whom to build a great empire.

Reporter:—Have you had occasion to examine into our educational advantages?

Bishop G.:—Yes. You have a good system of public schools, which only needs enlargement. I notice a liberal expenditure of money in localities on school buildings which is to be commended. There may be some lack in providing for the higher education, but the University at Fayetteville is prospering and the several Christian denominations are establishing collegiate institutions. The Methodist Episcopal Church, South, has a number of District High Schools, a College located at Altus, and is now projecting a

large Female College, which will probably be located at Searcy, which is near the geographical center of the State and noted as a health resort.

Reporter:—Of course you are informed as to the status and growth of the churches in the State.

Bishop G.:—Yes, especially as to work and progress of my own church. All the Christian denominations are represented, but, I believe, the Methodist Episcopal Church, South, stands first in numerical strength, wealth, and of necessity, social influence. We have seventy thousand communicant members, and three strong, growing annual conferences. I know of no more inviting field for evangelical enterprise and true Christian work than the State of Arkansas. The last was a year of great prosperity in our church.

Reporter:—How are you impressed as to the future of the State?

Bishop G.:—On that subject I could grow extravagant. This is certainly a State of immense possibilities. You have scarcely begun to develop its vast resources. If your immigration plans will look only to the bringing of a certain class of population—those that readily assimilate—you have a future of infinite expansion. I might enlarge upon these matters, but this I hope will suffice as to my impressions of Arkansas.

Reporter:—How long will you be in the State?

Bishop G.:—I shall return to Mississippi in about ten days, and I may say my visit thus far has been most enjoyable and profitable.

Reporter:—Thank you, Bishop: our people were rejoiced to know you were coming, and will be delighted to extend you a most cordial welcome, whenever you may be able to come again.

LETTER FROM DR. HOSS.

MY DEAR METHODIST:—It is probable that by the time this letter reaches you, you will have received from the publishers the first volume of Dr. Summers' Systematic Theology; and I am quite sure that you can form only one opinion as to its value. If any man ever lived who perfectly understood and profoundly loved Arminian Methodism, that man was Thomas O. Summers. That the Church is now to come into possession of his latest and most mature convictions, is due to the diligence of one of his own pupils, Prof. John J. Tigert. For some years, it has been in the mind of Prof. Tigert, who heard all of Dr. Summers' lectures, and took copious notes upon them, to attempt a reproduction of their substance. About twelve months ago, he actually began this work, and had made considerable progress in it, when he providentially got hold of the original MSS of the lectures themselves. These he has now edited with great care and in a most scholarly like manner, writing an introductory chapter, inserting many helpful notes, appending a full glossary of Biblical and ecclesiastical terms, and judiciously breaking up the body of the book into paragraphs with appropriate heads. The printers also have done their work exceedingly well; and these two handsome volumes, which will be put at a very low price, ought at once to go into the libraries of a great many of our preachers and intelligent laymen.

One of the most learned churchmen in this country is Dr. John A. Broadus of the Southern Baptist Theological Seminary at Louisville, Ky. While on a visit to Louisville last Spring, I had the pleasure of spending an hour in his company, and found him to be also a most modest Christian man, and full of good common sense. Among other things that impressed me very much, he said this: "The chief business of a Theological Seminary is to make, not scholars, but preachers." I have thought much about it since, as I had done before; and my deliberate conclusion is that Dr. Broadus is right. In order to preach well, it is, of course necessary that some scholarship should be gained. Even "much learning" is a good thing if it be held tributary to the main end. Without it, in fact, no man can "rightly divide the word of truth." But elaborate, critical, minute knowledge lies beyond the reach of most, and is, moreover, *sin qua non* to great success in the pulpit. Of

the half dozen best preachers under forty years of age in our Church, there is not more than one, as far as I know, that has given himself to the painful process of exact scholarship. Every one of them, however, is an alert, wide-awake, industrious reader of good books, and knows how to use the material which the books yield him. I do not mean to belittle the mere scholar, as he is sometimes called; with a sneering accent on the "mere." Without the work that he does, we should all be in a sorry plight. In a quiet way, unobtrusively, and sometimes in obscurity, he digs, and smelts, and stamps the ore which the rest of us put into circulation. He is, therefore, worthy of honor, but he ought not to be proposed as a model for the imitation of the great company of young men who are seeking to make the ministry their life work. In the majority of cases, it is neither possible nor desirable, that they should follow his example.

In this same connection, there is another thing that ought to be said. There is no man that values a collegiate or professional training more highly than I. The young preacher who neglects it when it is within his reach, is scarcely worthy of his calling. But after all this has been said, there will still be a great many to whom a thorough education is simply an impossibility. What shall they do? Must they contentedly accept a pitiable mediocrity? Many of them make this very mistake, supposing that their lack of early opportunities has estopped them from any possibility of extensive intellectual growth. Surely, however, there is a better way for them. Any man who has an ordinarily good mind, and has learned to read English, has the key of knowledge, and may if he will, become an instructive and edifying preacher. One of the saddest things of which I can think is to see a young man deliberately adjusting himself to the idea of a meager and superficial equipment for his work, and settling down to the dull routine of an unimproving and commonplace ministry.

To all such, the older preachers should give the benefit of their stimulating counsel and the profit of their good example. This statement takes for granted the old preachers themselves are still moving in the path of progress and power. Some of them are; others are not. I can think of a few that have not had a fresh thought for twenty years, and that would be frightened by a new idea almost as much as by a ghost. Their old sermons are worn as slick as a toboggan slide in midwinter, and the preaching of them is a purely automatic business, as mechanical in its character as the clatter of a windmill. When I have to listen to such a one, I feel like saying: "O that he would get off the track! O that somebody or something would come into collision with him, and throw him off!" But all such wishes are vain. He moves on in his way, as calmly as the stars sweep in their orbits. The imperturbable placidity with which he repeats the old introductions, the old divisions, the old anecdotes, and even the old exhortations, would be infinitely amusing, if it were not infinitely pitiable. There is no way of helping him. He is set in his ways. The chief use now to be made of him, is as a warning example to others that have not yet reached his condition.

It has been a good while, Mr. Editor, since I had a pulpit of my own; and, perhaps, I have fallen into that habit, so uncommon in the pews, of thinking how the preaching ought to be done instead of trying to get the most good out of it as it is done. But I trust not. My heart's desire is to see the boys who are just now making a beginning, even those of them whose promise is smallest, set out to make the most of themselves and their chances. This is my reason for writing as I have done.

I received last week a note from some brother in Arkansas, in regard to ten dollars paid to me for the Publishing House while I was there last Fall; but by some mistake the letter was lost, and I cannot recall his name. Will the brother please to let me hear from him on a postal again, and the matter shall have my immediate attention. Truly yours, E. E. Hoss.

Admission for sailors is to be established in New York under the auspices of the W. C. T. U. of that city. Funds sufficient to inaugurate the work have already been donated.—Ex.

EDUCATION IN THE CHURCH.

Denominational Schools a Necessity.

BY PRESIDENT A. C. MILLAR.

While man is instinctively religious, this instinct does not necessarily lead him to correct views of religion. Being intellectual he is merely prompted by his instinct to worship some higher, ruling intelligence, but whom he shall worship and how must be decided by those faculties which constitute him an intellectual being. Man's instincts are promptings rather than rules of action. His rules of action may be drawn from one or all of three sources, namely, his own moral nature, the nature of things around him, and direct revelation through the Holy Scriptures. The deductions from these are purely intellectual and the correctness of the results depends upon the validity of the process and the character of the intellect engaged in solving the problem.

Whether concerned with civic, scientific, financial, or ethical problems, for a correct solution, the odds are on the side of the active, cultivated intellect and against the sluggish and beclouded mind.

The importance of trained intellect is such that the State is under obligations to maintain institutions in which her prospective citizens may prepare to discharge the duties growing out of their relations to society and the State. This right and duty of the State will scarcely be questioned to-day.

Using this right, how far in education may the State go? Evidently no further than the teaching of morals; because, however desirable and useful religion may be in the management of her citizens, the State, having no further existence and not being concerned in the future welfare of her citizens, cannot be religious, can not go beyond morals, the conduct of men toward each other, their outward life. If all citizens had exactly the same religious beliefs, religious instruction, though beyond the province of the State, could, by universal consent, be required. But so long as a single citizen objects, even an overwhelming majority has no right to demand of the State things in their very nature extra-civil.

Religionists believe that morality alone is not enough, that morality alone is not fit preparation for a future life. But if religious instruction is necessary, as demonstrated above, and if the State cannot legitimately impart such instruction, where may it be obtained? From the home? In part, because parents are the divinely appointed guardians and instructors of their children. While children are under the parental roof, they may without serious injury, though this is doubtful, be permitted to attend schools in which nothing distinctively religious is taught; because the deficiency is supposed to be provided for by home training. If the child remained at home until his education were completed, religious home influences complementing moral school training, might suffice to give him a well developed mind and heart. With the present praiseworthy demand for thorough education, our youth require advantages which few communities can afford; hence, the majority of those desiring higher education must seek it away from home. Does parental duty cease here? Can the State now do all that is necessary? Evidently not; for it can not at any time enter the domain of religion. But who would dare assert that there is a point, before maturity, when religious and intellectual training may safely part company? Shall the mind be cultivated at the expense of the soul? While the State cannot look after soul interests, the Church not only may, but must, or be derelict to duty; hence, the necessity for Christian schools.

Shall these be denominational? Denominations are differentiated by peculiar tenets. Each man should belong to that denomination whose tenets he believes to be right. If he believes that certain doctrines are right, he should wish his child to embrace them. The religion that is not good enough for the child, is not good enough for the parent. To the undenominational school must avoid teaching the peculiar tenets of any Church. How can such a school teach your child your creed? It is impossible; ergo, an undenominational school is a delusion and a

snare. It either fails to be religious, or leans toward some particular Church.

If you would have children grow up in the parental faith, provide schools in which that faith is supreme. The erroneous argument that parents should leave children to choose for themselves, that they should in no way bias their minds, is easily refuted.

The following extract from Coleridge is to the point: Thebald thought it very unfair to influence a child's mind by inculcating any opinions before it, should come to years of discretion and be able to choose for itself. I showed him my garden, and told him it was my botanical garden.

"How so?" said he, "It is covered with weeds." "Oh," I replied, "That is because it has not come to its age of discretion and choice. The weeds you see have taken the liberty to grow, and I thought it unfair to prejudice the soil towards roses and strawberries." The world, the flesh, and the devil are powerful influences on one side; fail to counterbalance them by equally strong religious influences and the scale-beam of the soul tips hellward. There is a continual bias toward evil. An equal counter-bias is needed; for, in mind as well as matter, the greater force determines the direction of that which is under pressure.

The conclusion of the whole matter is that schools not merely Christian, but denominational, are a necessity. If a Church has a mission in this world, she will provide schools for the preservation and propagation of her doctrine, schools in which her children shall learn to worship no strange gods.

Such schools are needed for all the children of the church, but more especially for the proper training of those who shall be public teachers of her faith and propagandists of her doctrine. The young minister should be instructed not merely in the doctrines of his church, but largely at her expense. He turns aside from secular pursuits, and devotes time and talents to the church. Few young ministers have sufficient means to educate themselves. The church which would have consecrated and educated ministers, must keep them from money-making by providing for their education.

Assuming the truth of these propositions, nearly all churches have established schools of their own. This fact itself, though not conclusive, is a strong argument in favor of denominational schools.

If the schools are a necessity, they should be so established and systematized as to secure the best results. This subject will be discussed in subsequent articles.

FIELD NOTES.

FROM MAGNOLIA.

I will send you a club of subscribers in a few days. All moving well at Magnolia. My people "stormed" me on the night of the 20th inst., and I tell you it was a storm night. I feel at home with this good people. H. H. WATSON.

Magnolia, Ark., Feb. 22.

FROM BENTON STATION.

We began at Benton Station last Sabbath morning. Preached one week. God abundantly bless the pastor, Rev. A. D. Jenkins, and the dear Benton people for much kindness towards me, during my stay among them! I enjoyed myself very much all the while. Our people in Benton expect to build a nice brick house of worship this year. They need such a house very much. I intend doing some talking for that new house. They need help. They are worthy. Who will help the good Benton people to build the house? I predict for Rev. A. D. Jenkins, a year of great prosperity at Benton. The people dearly love him. JAMES M. CLINE.

Benton, Ark., Feb. 25.

FROM BEARDEN.

MR. EDITOR:—I consider the ARKANSAS METHODIST one of the best helpers any preacher can have on his work, hence I pledge you my hearty endorsement and support, and I would be glad every Methodist family in all the land were readers of your paper. I send you two dollars and fifty cents, collected from parties whose names were sent to the office by some one else, and I will endeavor to collect all that is due the paper on my work, just as soon as I possibly can. My first quarterly meeting just over. Bro. J. J. Jenkins, P. E. was with us and has entered upon the duties and labors of this, his fourth year with renewed zeal and energy, if possible. And we shall expect an advance movement all along the line. I was returned to my former field Bearden mission, and I am so grateful to find

that the enemy has only broken the line in one place during the days of festivity. We start out this year with preacher and people on a higher plane. May success be ours in the coming days. May THE METHODIST still maintain its advanced position all along the line. Yours truly, JOHN B. THOMAS.

Bearden, Ark., Feb. 25, '88.

FROM ROBSTON.

DEAR BROTHER BENNETT:—I was appointed to Carolina circuit at Conference, and as soon as possible came over to see where I was to live for the year, knowing before I came there was no parsonage on the work; but when I arrived that noble Steward, Z. W. Bailey, had me a house ready. So I am all right for the year. These brethren have been very kind to me. I have had no pounding, but a bump now and then, which made this preacher very grateful. The church is not doing as well as I would like to see, but we are praying for and expecting better times soon. Our first quarterly meeting convened Feb. 4 and 5. Bro. Jenkins as usual was on hand, and gave us two good sermons. We expect to build a parsonage this year. The committee located it at Harmony church. We are taking our collections, but not getting much cash. By the help of the Lord we expect to bring up every claim at Conference. You may depend on me to work for THE METHODIST. Enclosed find list of subscribers. God bless you and THE METHODIST. Your brother, R. J. RAIFORD.

FROM SELMA CIRCUIT.

This is my second year on this circuit. The people have received me very kindly, and I am expecting this to be the best year of my ministry. Our first quarterly Conference embraced the 3d Sunday in this month. The weather was delightful; the preaching good to edifying. Finances much in advance of last year—in fact for many years, at same date; yet there is much room for improvement. Only one appointment reported paid in full for the quarter. On Sunday Bro. McKinnon took up a collection for foreign mission, amounting to \$28.75 in cash and subscriptions. This is more than double the amount raised at that point last year. I yearn for a revival of religion in the Church, that will assure a contribution from every member. Then I will be able to blot out the word deficit and write excess. We lose one of our most prominent members here in Dr. Jas. P. Stanley, who leaves the first of March for Pine Bluff, where he will follow his profession. He will be followed by the prayers of the Christian people here, for his temporal and spiritual prosperity in his new home. It is with regret they give him up, feeling they sustain a loss that cannot easily be supplied. I will add that the removal of Dr. Stanley creates a felt want for a good physician. And if this should meet the eye of such an one, and he will address me at this place, I will take pleasure in giving him all the assistance in my power. E. L. BEARD.

Selma, Ark., Feb. 21, 1888.

THE OLDEST METHODIST.

Rev. C. M. Campbell of the Holston Conference writes the Nashville Christian Advocate:

I have read several communications from the brethren to the Christian Advocate about our dead; and the question would be asked, "Who knows of one older than this?" I shall claim the banner until an older than this can be found. Nancy Ann Richie was born March 16, 1787; died August 10, 1887; age, one hundred years, three months and twenty-four days. She professed religion and joined the Methodist Church in the fall of 1796, when but nine years old. She was a Methodist ninety-one years. A few months before her death I asked her if she ever got tired, or did her religion grow old? Her answer was, "No; my religion seems as new to-day as the day I made a profession." The evening before she died she had them to sing her favorite song:

My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.
The morning she died she said:
"The old and young are dropping off all around, but it seems that I can't go home yet." On the morning of the fourth Sabbath in September, at Hale Chapel, in the Cole City and Etta Circuit, I preached the funeral sermon of the oldest Methodist of any on record.

ARKANSAS METHODIST.

SATURDAY, MARCH 3, 1888.

MISSISSIPPI MISSIVE.

Two months have elapsed since the session of the Mississippi Conference, yet doubtless it will still give pleasure to the readers of THE ARKANSAS METHODIST to know what an ovation was the visit of its late editor, Dr. Winfield. He was personally known to some of us, and we gave him a warm welcome; but his hearty manner soon made his association with the brethren to appear as if all were old acquaintances and attached friends. He was in his happiest vein—wide-awake, fluent, incisive, pathetic, moving his hearers to laughter, then to tears, to enthusiasm for the right and indignation for the wrong. During his three days' stay with us he made an address on Church Extension, one on Missions and one on Temperance, besides a somewhat extended talk for his paper. So happy was the appeal for his paper, that the preachers crowded around him, even during the session of the Conference, to subscribe for a paper whose editor could so effectually play upon their feelings. His last service among us was to preach in the Baptist church on Sunday night. He announced that he was going to conduct the meeting to suit himself, and it was not long before pastor and people were in hearty accord with him. At the conclusion of a glowing sermon he invited all the Master's servants to join him in a pledge of renewed consecration. Almost the entire audience responded, and such a hand-shaking and religious glorification, that Baptist church never witnessed before in all its history. The venerable preacher seemed to realize that he was near his ascension, and his enthusiasm enkindled other hearts. Unique and useful, individual and impressive, he will be much missed. May his mantle fall upon his worthy successor.

The harvests were plentiful and the prices remunerative throughout the State of Mississippi during the year 1887, so that prosperity reigned throughout her borders. The year also brought marked success to the Conference, showing a net increase of 2813 members, also an increase over all former years, including ministerial salaries. Counting the sums contributed during self-denial week, the assessment for foreign missions was more than paid. So also was there an excess for domestic missions. The appointments for this year show fewer changes than usual. The death roll for 1887 was larger than in any other year during the history of the Conference. Six of our brethren passed over the river. Already since Conference, another of our venerable men, the Rev. John E. Brogan has answered the summons, "come up higher."

The year 1888 so far has been rainy and most disagreeable. The roads in many places have been almost impassable. The Sabbath days, especially, have been inclement, so that in country places the services of the sanctuary have been almost total loss. If the devil has control of the elements as the "prince of the power of the air," certainly a very effectual way for him to hinder the right is to send a succession of snowy, rainy Sundays.

The legislature now in session in our city is said to be quite above the average in morals, if not in intellect. Quite a large proportion of them write themselves down on the descriptive list as professing Christians and members of the Church. As is usually the case among the representatives of the people, the Baptist and Methodist elements predominate. The Baptists have the larger number in the Senate, while the Methodists exceed in the House so largely as to give them a plurality on a joint count.

Gov. Long achieved quite a triumph in defeating by his veto a bill for a Constitutional Convention, which passed the Senate with only one dissenting voice and the House with a two-thirds vote. The effort in the Senate to pass the bill over the governor's veto showed that the one vote in opposition had increased to sixteen. The governor took the position that the Constitution, although adopted by the radical party, was substantially the one made by our fathers; that if there were objections to it, they could be remedied by amendment submitted to the people, and that the need for changes was not so great as to compensate for the expense and excitement of a separate election.

The prohibitionists seem to have a majority in both houses. They will not submit a vote on a constitutional

amendment, nor pass a general prohibitory law. They have passed, however, many local laws promotive of prohibition, and will so amend the present local option law as to make it more effectual. C. G. ANDREWS. Jackson, Miss., February, 1888.

THE CHURCH.

Paul a Member.

Having looked into the history of Christ's conduct and teachings, as reported by the four evangelists, and having found no scrap of evidence, that he created or formed a church, but that he continued his membership until his death in that church organization, which he found already existing, a most reasonable conclusion is, that those whom he called to the ministry and apostleship, together with all his disciples, continued their relation to the same church institution, of which they found themselves to have been members from their infancy.

Saul, who was afterward called Paul, who was converted to the Christian faith subsequent to the day of Pentecost, both before and after his conversion manifested a strong attachment to his church and religion. While he was a member of the church of the Jews, he also held society or party relation to the Pharisees. This sect was composed of a party of the Jews, who claimed to be more religious than others. They adhered strictly to the faith and practice of the Church, and zealously advocated reform measures as related to certain things, not affecting the constitution or rules of the Church.

Saul of Tarsus as reported by St. Luke, Acts 9: 1, was zealous overmuch for his church; believing that the disciples were deluded, and that his religion or church (for his church was his religion) was in danger of being dissolved by this deluded set of enthusiasts, applied to the chief priest and obtained letters of authority to arrest and bring before the authorities of the then existing Church of the Jews, either men or women whom he might find of "this way." He did not say men and women of the Christian Church, but men and women of "this way," this religion. He applied to the high priests, because it was a religious and not a political question, and the high priest had the chief authority in all ecclesiastical matters.

Dr. Clark in his comment on the text says: "The original text is very emphatic, and points out how determined Saul was to pursue and accomplish his fell purpose of totally destroying the infant Church of Christ." It by "infant Church of Christ" he meant an ecclesiastical body, no such thing existed at that time. If he did not mean that, his language is calculated to mislead by implying such an existing institution.

The word Church, as designating an ecclesiastical body of Christians, had no existence at that time. Let it be borne in mind, that the disciples were called by several different names, such as "men of the way," or this religion, Nazarenes, etc.

The word Church did not exist at that time, nor any word corresponding in meaning, such as we now attach to our English word Church. The letters of authority secured by Saul were definite. They authorized the arrest of men and women whom he might find of this religion in the synagogues of the city of Damascus. These synagogues were places of religious worship and served the purpose of our church-house. If Saul was not a member of that Church, which as an ecclesiastical body held jurisdiction and control over these synagogues, how could he have obtained this authority? He was not a civil officer, and if he had been, these were inoffensive and harmless people, only following and harboring a false notion about one Jesus, who was called Christ, who, as they claimed, though once dead, was alive again. Such an idea, true or false, could have been no offense against civil authority. They had not violated any civil statute. If they, "the men and women of the synagogue of Damascus," had not been members of the Church, by what authority were they to be arrested and brought before the high priests? It may be assumed, that after Saul's conversion, he was inducted or initiated into the Christian Church by baptism from the hands of Ananias; but we have not yet found such an institution in existence. To take the term Church in one sense, as to include all truly regenerate souls, then the thing or act which is here called baptism, inducted him into this grace, and was the thing to be done in order to bring him into the spiritual kingdom of Christ. No such thing is taught. See Acts 9:17-19.

Ananias putting his hands on him—there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized. Receiving sight and being filled with the Holy Ghost, seem to have occurred almost simultaneously. Here it is stated that the sight came before the baptism. After certain days with the disciples, who were at Damascus, he preached Christ in the synagogues, that he was the Son of God. By what right did he occupy the synagogues of Damascus, other than as a member of the Jewish Church he claimed it as a privilege?

The opinion prevails extensively, that Saul was baptized by Ananias, as the ceremony of initiation into the Christian Church, just as adult people are now baptized before admission into a Church. This certainly seems not to have been the object of his baptism or of the baptism of any Jewish convert to Christ's religion.

In order, perhaps, that we have a proper understanding as to the object of the baptism of Saul, it is necessary to refer briefly to the different or diverse baptisms of the Jews, not the modes of performing the act. Baptism of water was no new, unheard-of thing up to the time of the beginning of the baptism John practiced. Maimonides, the great interpreter of the Jewish law, says: "Israel was admitted into the covenant by three things, viz.: Circumcision, baptism and sacrifice. Circumcision was in Egypt, baptism was in the wilderness before the giving of the law." Baptism was inseparably joined to the circumcision of proselytes. The baptism of proselytes was the bringing over of Gentiles into the Jewish religion. When this act was performed upon an adult Gentile, if he had children they also became Jews by the same law of circumcision and baptism. John's baptism was no strange thing suddenly introduced, as a new and unheard-of performance. No one is reported as having expressed surprise at the fact of his baptizing.

The question was put to him as to whether he was the Christ and he denied. Why baptizest thou, if thou be not the Christ? That baptism of water among the Jews was a familiar fact, appears from this interview.

The universal expectation among the Jews was that the Messiah should baptize, when he came. This they gathered from the prophets. The fact of baptism, as an existing thing, was not questioned. The difference between the baptism of John, and that which was already a common practice consisted in the fact, that a new idea attached to his baptism. His baptism obligated to repentance and indicated the near approach of the Messiah, in whom they were to believe as soon as he should be pointed out to them. After the Messiah had come and fulfilled his mission and the Holy Ghost had descended (as on the day of Pentecost) another idea began to attach to baptism. It had always represented cleansing or purity. As performed by John, it did not lose this most beautiful and appropriate signification, because of the fact that it obligated to repentance and faith, and pointed out the Christ. When Saul was baptized by Ananias, the act was performed in the name of the name of the Lord Jesus. Saul thus announced his faith in him as the Christ of prophecy. As a Jew he already believed in the doctrines of the Hebrew Scriptures, as they related to God, the Father and ordinary spirit operation. Now the scales fell from his eyes, and Christ, whom he had so zealously opposed and persecuted, is revealed to him, and he accepts the revelation made by the Holy Spirit, glories in it and is baptized into that faith. He did not change his church relation by his baptism. He is still a Jew, but now he has got religion. He is soon in the synagogue, preaching the very Christ he had previously denied. He had an undisputed right to teach in the synagogue anywhere, because he was a member in good standing of the Church. Because he was converted to the Christian church was no reason why he should lose his church identity or his religious privileges in the church of his childhood, which he loved dearly as life. Having tested the power of Christ's love, he preaches Christ as the power and wisdom of God in the synagogue everywhere through all of his life. His object now is to bring his brethren of the stock and seed of Abraham to the enjoyment of the same privileges and blessings in Christ Jesus that he enjoyed. The Lord Jehovah started a revival of true and pure religion in the church, and St. Paul, as one of his divinely commissioned agents, contributes to the carrying it on.

Every Jew from the day of Pentecost who was converted to the Christian faith was baptized in the name of Jesus Christ. This was the instruction Peter gave. See Acts 2: 38. Those who were rebaptized having known only the baptism of John were baptized in the name of Christ, that they might receive the Holy Ghost. The full formula of baptism, it seems, had not been used until the gospel was introduced to the Gentiles. The question in controversy among the Jews was with reference to Christ as the Messiah of prophecy and an acceptance of this important and central truth was acknowledged by baptism. No such question was in controversy among the Gentiles; hence, they were baptized with the full formula contained in the apostolic commission, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." Gradually this formula became general among the converts to the Christian faith, whether Jews or Gentiles.

One idea after another was added to baptism, until the religion of Christ had become established and a formula in keeping with that contained in the great commission became the accepted and prevailing practice. No new church organization was perfected at once. The right of circumcision, with its legal involvement, together with the sacrificial and ceremonial system gradually passed out, and without any apparent purpose on the part of any of the Christian converts, the old church system gradually transformed. The rite of circumcision and the system of sacrifice passed out and baptism previously practiced continued and became a rite or sacrament in the church of the Jews under this great revival of religion.

C. H. GREGORY.

THE CANDLER-ABBOTT AFFAIR.

We have had but little to say about the Candler-Abbott affair. But the testimony is now all in and sufficient time has passed to form an unbiased judgment of the whole affair. A review of the facts show that Bro. Candler preached a sermon in McKendree Church, Nashville, on the influence of the theatre, at which Miss Abbott was present. At the close of the sermon Miss Abbott arose and denounced the preacher in very vigorous language, to which the preacher replied by refusing to enter into a discussion with a lady. The congregation applauded the preacher.

The secular press made an erroneous report of the sermon, attributing language to Dr. Candler which he never uttered.

Upon being interviewed by the reporters, Miss Abbott justified her conduct by saying that Dr. Candler said that "all actresses were unchaste." The published sermon shows that the preacher said nothing of the kind. The secular press with a very few exceptions published the false report, and persistently refused to correct it after the facts were known. The published sermon shows that Miss Abbott misstated the language of the sermon. In her interviews with the reporters Miss Abbott claimed Spurgeon, Beecher and others as her special friends and as approving her course. She said, as quoted by the Memphis Avalanche:

"Among the best friends I have ever had are enrolled Henry Ward Beecher, Dr. Chapin, Dr. Talmage, Dr. Swing and Mr. Spurgeon. These were not of the opinion that my profession carries with it danger to good morals."

Bro. Candler wrote to Mr. Spurgeon, forwarding a copy of the interview, and asking him if he was quoted correctly. To this inquiry, Mr. Spurgeon replied as follows:

London, Jan. 24, 1888.
DEAR SIR: So far as I can charge my memory I have never before heard of Miss Abbott. I am decidedly of the opinion that the stage is the enemy both of good morals and religion. It has not improved this lady's truthfulness if she mentioned me as enrolled among her friends. The may be a very excellent person, but I know nothing of her. Yours truly,
C. H. SPURGEON.

The secular press with only a few exceptions presented Miss Abbott as a model Christian and Candler as a low, illiberal bigot.

We bring no charge against Miss Abbott personally. She may be all she claims to be, a model Christian. We do bring this charge against the theatre: It so perverts the judgment and distorts the fancy, that its votaries are not able to distinguish between fact and fancy. Its votaries deal so largely in the unreal, that they see the plainest facts in a distorted light. To illustrate: Miss Abbott thought she heard Bro. Candler say that "all actresses were unchaste," thought he did

not say it. She thought the audience applauded her, though they did not; and she thought Mr. Spurgeon was a personal friend, and had commended her calling in life, although he had never heard of her. We confess we are at a loss to account for the conduct of that part of the secular press, that published the false statements and have persistently refused to state the facts in the case. If we learn nothing else from the affair we learn this: that no dependence can be placed on the statements of these secular papers, where the affairs of the Church are involved.
H. J.

THE NEED OF 625,000 METHODISTS.

We have not the exact figures at command, but presume we are not far out of the way when we estimate the aggregate subscription to our Church-papers leaving out our Sunday-school literature, at 125,000. Supposing each paper issued from the Church-press has three readers, this will give 375,000 Southern Methodists who are informed as to the Church and its work, leaving 625,000 who know but little, if any thing, of the condition and movements of the Christian world beyond the limits of the congregations with whom they worship. We hazard but little when we say that the 375,000 members who read the Church-papers are the main support of the Church at home, and the chief contributors to the spread of the gospel throughout the earth. Could the 625,000 Methodists who do not read our Church-papers be induced to subscribe for one, and to read it, a new era would be opened in the history of our Church. No enterprise would feel its quickening influence more powerfully than our foreign mission work. Each week our Church-papers send out missionary information that should kindle zeal for the spread of the gospel in every Christian heart. But 625,000 Southern Methodists do not read the papers.

They have a vague idea that there is mission work in some way connected with the operations of the Church. They believe in some indefinite way that Christ died for all mankind, and that the gospel at some distant period will overspread the earth; but the fact that Christ made it the special business of the Church to "preach the gospel to every creature, and that this obligation rests on the preachers and membership of the church to-day as it did in the days of the apostles is a conception of Christian responsibility they have failed to attain. Few of them could tell where the mission fields of the Southern Methodist Church are located. They have yet to learn that Japan is reaching her hand toward the Christian world for help, and that an opportunity is open to win a great kingdom for our Master, such as has seldom if ever been presented in the history of the Church. They are yet to be informed that after years of toil and prayer, the walls of China are broken down, and that the gospel may be proclaimed throughout every province of that mighty empire. They are possibly ignorant of the fact that our own Church has two Annual Conferences in Mexico, and that missionaries are now preaching the gospel in nearly all its States; that our work in Brazil is enlarging; that our Indian missions have never been so prosperous as now; and that the gospel is needed in the West, where so many of the sons and daughters of Southern Methodism will find their future homes.

It would no doubt surprise them to know that men and women of the finest culture and brightest earthly prospects in our Southern land, stand ready to "go" in obedience to their Master's command to plant the gospel among those nations so long strangers to the knowledge of Christ. Possibly it would surprise them still more to learn that the reason the Macedonian cry coming from all its mission fields is not answered promptly by our Church, is because the professed followers of Christ withhold from his service the money he has committed to their trust. Each of these 625,000 Southern Methodists need to be brought by some agency into intelligent and vital sympathy with the great movements of the Church of which they are members. They need a Church-paper which will not only inform them of the work at home but will bring them weekly news from the mission field, and press upon their hearts the claims of a dying world. It would broaden their conceptions of Christian obligation, strengthen their faith in the power of the gospel to save men of every nation, and open before them fields for the investment of their wealth which will yield to themselves

and their families richer returns than the dividends of any earthly enterprise. Let each pastor see to it that every member of his charge reads his Church paper, and the advance in all departments of Church-work will amply repay him for the effort.—Missionary Reporter.

WASHINGTON LETTER.

[From Our Regular Correspondent.]

The week's work in Congress, so far, makes a poor showing. Both the Senate and House have accomplished less than usual. The District of Columbia has had more attention than any other section of Uncle Sam's domain, and several bills of local interest have been passed. There has been no lack of interesting debates, however, in both ends of the Capitol.

A quartette of Territories are knocking loudly for admission to the sisterhood of states, and an enabling act will soon be reported, which will probably be passed before the session ends. An "enabling act" does not enable, strictly speaking. As Mr. Springer says, (he is the Chairman of the Committee on Territories) it is simply an act of encouragement. After such an act, the Territory forms a State Constitution, constructs the machinery for State government, prepares for admission into the Union as a state, and demands it.

The aspirants alluded to are Dakota, Montana, Washington and New Mexico. I did not mention Utah, who did not wait for Congress to give her the initiative. The people of Utah held their territorial convention, adopted a state constitution, and now demand admission to the Union. This they had a right to do, Chairman Springer says, only they will have to pay all of their own expenses, whereas, if they had waited for Congress to pass an enabling act, the United States treasury would have paid all of their expenses. The Blaine letter of declination created quite a stir in political circles here. Interest in it was particularly intense in the Senate, for quite a number of Senators have had the presidential bee buzzing around them. Senators Hawley, Sherman, Allison and a few others were even congratulated, laughingly, that the path to the presidential nomination had been so happily opened to them.

General Sheridan's most intimate friends here take special pains to represent him as entirely free from the presidential mania. They say that the measure of his ambition is filled with the office he now holds, and that he has no intent of plunging into political strife. If true, the pathway is still more open to those who are willing to endure the wear and tear of mind and body, the vexation of spirit and sickness of soul that must come to every man who allows the buzzing insect to enter his ear, for "Little Phil" would make a popular candidate.

The department of superintendence of the National Educational Association have been holding a convention in this city for the past three days and the meeting attracted prominent educators here from all parts of the United States. The daily sessions and the subjects discussed have been highly entertaining to all persons interested in educational matters.

Sunday last was an unusually busy day among the temperance workers of Washington. Large meetings were held and stirring addresses were made in different parts of the city. Notable among the speeches made for prohibition were those of Congressmen Cutchson, of Missouri, and E. B. Taylor, of Ohio.

A Washingtonian says that some of the bills pending in Congress in relation to the District of Columbia are calculated to create the impression that parents in this city desire the Federal government to take charge of their children. He was alluding particularly to a bill introduced by Senator Chace, of Rhode Island, providing that tobacco shall not be sold in any form to residents of the District who are under sixteen years of age.

The Blair Educational bill which has had such a long and tempestuous voyage through the Senate has at last passed that body again by a vote of 39 to 29. The bill has occupied much valuable time during three Congresses, and has gained no converts in the Senate wing. A comparison of this last vote with that of two years ago shows that the longer the measure has been thought of and talked of the weaker it has grown. Every Senator who voted against before voted against it on this last occasion, while some, including Senators Kenna, Blackburn, Voorhees and Spooner, whose votes were in favor of it two years ago, voted against it on Wednesday. It is believed by many that the bill will stand no chance of getting safely through the House.

Senator Blair himself made the closing speech on his cherished measure, and in it attacked the Jesuits for their opposition to the common school system.

Landlady (to her star boarder, whom she is anxious to please): "May I send you some of the turkey Mrs. De Hobson?" Star Boarder: "Yes, thanks; a leg, if you please." Landlady: "Will you have the right or the left leg, Mrs. De Hobson?"—The Epoch.

... in heaven into our earthy unfaithfulness, we cease to rise again to their source.—Bernard.

ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

Rev. Z. T. BENNETT, Editor.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

PARTICULAR REQUESTS.

Patrons of this paper are requested to observe the following instructions:

1. All letters or matter intended for publication, or for the editor only, should be addressed thus: To Editor of The Arkansas Methodist, Little Rock, Ark.
2. Correspondents are especially requested to write on only one side of paper, to write proper names very plainly, and in every case to give us their own real names, though they may not wish their names to appear in the paper.
3. All letters on purely business matters should be addressed simply: Bennett & Emonson, Little Rock, Ark.

4. In requesting change of paper from one to another office, be careful to state plainly the office from which, and the one to which the change is desired.

5. When writing at same time, both to the Editor and on office business, please use two pieces of paper.

6. All money orders, bank checks, etc., should be made payable to BENNETT & EMONSON, Little Rock, Ark.

Office, Cor. Markham and Scott Sts.

SATURDAY, MARCH 3, 1888.

CITIZENS of Searcy, well and nobly done! Congratulations!

"Ten thousand dollars from Arkansas Methodists to meet the exigencies now upon us."

"MOSELEY is our voice crying in Japan, and the labors of his hands will be established upon us."

"WITHOUT exception or exemption"—so let the week of prayer and self-denial and prayer be observed.

"The world has never presented a parallel to the opening in Japan. Let our Zion be equal to the sublime opportunity."

We devote much space this week to Missionary matter, hoping to stimulate to timely arrangements for observing the week of self-denial and prayer.

"AFTER the 8th of April, let us prepare to attend the obsequies of our 'missionary debt,' and hail the birth of a new epoch in evangelical enterprise."

ARKANSAS Methodism now has a special interest in foreign missions, preaching through the mouth of our own Moseley to eager thousands of the sunrise kingdom.

The munificent subscription at Searcy for the State Female College will be a surprise to many, coming so soon after the movement began for a Methodist Female College.

"Not a single congregation should be denied the privilege of uniting in this connectional movement, and sharing in the spiritual blessings promised to true self-denial for the Son of God."

Just before getting the final report from Searcy...

MONDAY afternoon we received a telegram from Rev. E. M. Pipkin, Searcy, Ark., saying: "\$25,075 secured; great enthusiasm." This made us earnestly wish we could be there at their Mass meeting Monday night. We knew they would have a grand, enthusiastic occasion.

We give Bishop Galloway's letter this week conspicuous prominence, and make several quotations from it, hoping the ringing appeal from his pen, like spoken words from his warm heart and magnetic voice, may stimulate our readers to Christian consecration, activity and beneficence.

We received from Rev. P. B. Hopkins a recommendation of Prairie Grove as a suitable place for the State Female College; also, from the trustees of Prairie Grove Institute a communication offering their school property to the M. E. Church, South, in Ark., if the College should be located there. These are not published for the simple reason, that the munificent offer of over \$25,000 by the citizens of Searcy, was accepted by the members of the Commission and of the three Conferences present, and this action endorsed by Bishop Galloway, as will be seen in this issue.

THE WEEK OF SELF-DENIAL AND PRAYER. ANOTHER WORD.

I trust the brethren of our three Conferences in Arkansas will suffer me another word of exhortation on the Week of Prayer and Self-denial. The prospect for its general observance is gratifying—let it be universal, without exception or exemption. I have read with unfeigned pleasure the stirring addresses of several presiding elders and presidents of Conference Boards of Missions. They have rightly interpreted the needs of Zion and have wisdom to tell us what Israel ought to do. The seventy thousand Southern Methodists of Arkansas ought to save from needless indulgences at least ten thousand dollars to meet the exigencies now upon us. Not a single congregation should be denied the privilege of uniting in this connectional movement and sharing in the spiritual blessings promised to true self-denial for the Son of God.

Having contributed one of her own sons to the work, Arkansas Methodism now has a special interest in foreign missions. You are preaching to eager thousands of the Sunrise Kingdom by the mouth of your own Moseley. He is your voice crying in that wilderness, and the labors of his hands will be established upon you. Shall we not deny ourselves in order to hurry other laborers to that field to speed the triumphs of the Redeemer's Kingdom? The world has never presented a parallel to the openings in Japan for mission work. Let our Zion be equal to the sublime opportunity!

I sincerely hope that every pastor in Arkansas will join heartily with our widely extended Israel in ob-

STATE FEMALE COLLEGE.

Bishop Galloway had an appointment last Sunday in Searcy, when a large subscription was raised for the building of a State Female College, which was increased the next day to something over \$25,000.

On Monday night a Mass meeting was held in the Church at Searcy at which Bishop Galloway presided. A number of preachers from the three Conferences were present and took part in the meeting. Prof. J. E. Rives, Sr., in behalf of the citizens of Searcy tendered a subscription of \$25,000 to the Church for the location of the College at Searcy. There being some members of the Commission appointed by the three Conferences present, together with other brethren from the Conferences, it was moved that the offer of the citizens of Searcy be accepted. Addresses were made in support of the motion by Revs. C. C. Godden, Harlan, Stone, Brooks, Pipkin, Talking-ton, Jeffett, Ford and Jewell. Bishop Galloway then gave the movement his official endorsement in a stirring speech.

J. E. Skillern, A. W. Yarnell, T. J. Rogers, G. B. Greer, P. A. Robertson, E. M. Pipkin, F. A. Jeffett and V. V. Harlan were appointed a building committee with instructions to proceed at once to the erection of suitable buildings for the College. The greatest enthusiasm evails, and all parties are confident that the enterprise will be carried to a speedy conclusion.

TIMELY THOUGHTS.

Help our paper 10.000 by April 15.

Read "The need of 625,000 Methodists," on our second page.

"The Decks Cleared." We want to place these words over ninety-nine more "field notes" from Arkansas preachers before May 1.

President A. C. Millar, of Central Collegiate Institute, writes Feb. 22: "We have enrolled 160 and others coming. The conduct of the students and the character of the work done are better than at any previous time."

Dr. J. G. John, Nashville, Tenn., will furnish free of charge, missionary leaflets. Get and distribute them before the week of self-denial and prayer.

Read up and be ready to give your charge instructive lessons on the cause of missions. Present these lessons with prayer and earnestness, in the spirit of missions; then confidently look for happy results.

"Field Notes" do much good in many ways. We like them, especially cheering and short ones. Hasten to give your pastor the glad occasion to write one for this paper. Go and take others to hear him preach; help him "clear the decks;" assure him of your moral and material support; "surprise" him, "pound" him, "storm" him; let him scent the flowers of warm appreciation (sweeter than the fragrance of natural flowers on his grave), and he will love his charge more, and he will gladly write about it. Try this.

We have a copy of the "Patriotic Song" which we are informed

A NOTABLE OCCASION.

In the evening of Feb. 21, we had the great pleasure of attending a royal entertainment, given by Col. and Mrs. Logan H. Roots, at their palatial residence, in honor of their distinguished guest, Rev. Dr. J. H. Vincent of New York. There were present the principal ministers of the different denominations of this city, and not a few eminent ministers, then here as visitors, constituting a noted assemblage, for whom a memorable feast had been generously and elegantly provided. The beautiful artistic works, paintings, statuary, etc., were charming, but not more noticeable than the elegant taste and generous heart of the host and hostess on this festive occasion.

There were present: Bishops H. N. Pierce of the P. E. Church, H. W. Warren of the M. E. Church, and Chas. B. Galloway of the M. E. Church, South; Rev. Drs. Earl Cranston of Cincinnati, W. A. Spencer of Philadelphia, George Gray of Chicago; Rev. Drs. W. G. Miller, W. W. Estabrooke, A. B. Miller, T. C. Barrett, S. H. Buchanan, J. H. Dye; Revs. J. K. Pace, J. E. H. Galbraith, R. H. Read, Thomas Mason, O. P. Noble, Alfred Noon, Le Roy Bates, T. B. Ford, A. O. Evans, H. C. Moter, and Z. T. Bennett of Little Rock; Rev. W. D. Bridge, private secretary to Dr. Vincent, Plainfield, N. J.; Maj. P. K. Roots, President, and Mr. James Bridie, Sec'y. Y. M. C. A. of Little Rock; Prof. E. H. Ellis of Little Rock University.

PERSONAL NOTES.

Letter from Rev. C. A. Bayless held for next issue.

Rev. O. P. Noble will fill our appointment at West Point, Sunday.

Rev. E. M. Baker's address is now Center Hill, White county, Ark.

"Gulliver," "The Frontier Missionary," will appear in our next issue.

Rev. S. C. Stone of Malvern and Rev. H. W. Brooks of Hamburg gave us short calls this week.

Rev. S. H. Babcock has in this issue a strong appeal to observe the week of self-denial and prayer.

Rev. V. V. Harlan, Agent, has received the \$1,000 called for on subscriptions to Central Collegiate Institute.

Without notice Rev. V. V. Harlan dropped in upon the good people of Beebe and raised \$350 for Central Collegiate Institute.

Bishop Galloway preached a grand sermon Tuesday night to an overflowing congregation at Dr. W. G. Miller's church in this city.

Rev. J. R. Moore, of Camden, Rev. A. D. Jenkins, of Benton, and Rev. A. O. Evans, of this city, gave our office pleasant calls this week.

Bishop Galloway called on us on his return from Searcy, and gave a very interesting account of the enthusiastic educational meeting at that place.

Rev. Dr. A. G. Haygood of Georgia will preach in this city next Sunday (March 4) at 11 a. m., at the First M. E. Church, South, corner 8th and Center streets.

Our readers will be pleased to see some articles from the pen of the Rev. T. L. Boswell, D. D., of the Memphis Conference. We have one for our next issue.

Rev. Wm. M. Patterson has been transferred from the Central Mexican Mission Conference to the Memphis Conference, and appointed agent for the American Bible Society in Venezuela and adjacent States of South America.

Bishop Galloway's visit to Beebe

REPLY TO BRO. FREEMAN.

It was our intention to close our part of this discussion with our last article, but as Brother Freeman has addressed us personally, and demanded an answer to his questions, we will offer a reply. The difference between Brother Freeman and ourselves is this: We attacked the opinions of our brethren and held sacred their personal character, while he attacks the personal character of those who cannot agree with him. We asked for information about an organization, and declared our high regard for the personal worth of our brethren. He questions us about our personal piety and the condition of our heart. He would invade the sanctuary of the soul and drag out the most sacred feelings to the promiscuous gaze of the world. Our personal experience has nothing to do with the question before us. The only question for us to consider is, what does the Bible teach?

We would not intimate that our brother is not all he claims to be, or doubt his experience, but we would remind him that there are some phases of religious life that ought not to be held up to public gaze. We think it was rather indelicate for our brother to demand an answer to his questions, after we had expressed our purpose to retire from the discussion.

Our brother propounds ten questions and demands answers in "plain English." He also demands that we "unmask ourselves." We thought every one knew who we were; the brother himself calls us by name.

Take the first question as a sample: "When you are tempted of Satan, do you ever realize an internal response to that temptation?" It may be our lack of comprehension, but we confess we do not understand the question.

Question 2. "If there is such a response, is it not an evidence of the remaining fragments of the carnal mind?"

The phrase, "fragments of the carnal mind," conveys no idea whatever to us. The other questions are very similar to these. We have no objection to speaking of our religious condition in the privacy of personal friendship, but we say, once for all, that no refined, delicate, Christian heart is willing to expose the most sacred relations of the soul to the gaze of the public. To demand it is not in accord with the teachings of the Bible or the church. This was why the early Methodists held their class meetings and love feasts with closed doors. They excluded the world, because they wanted to guard the sacred relations of the heart, as revealed in these experiences, from the public gaze. In the early days of Methodism, the doors of class-room and love-feasts were closed and rigidly guarded against the intrusion of the world. These hearts felt experiences that were too sacred for any ears not in perfect sympathy with their experience. One cause of the decline of the class meeting was the neglect of the old rule to admit none but Christians. Sensitive souls were not willing to expose the most tender and holy feelings of the heart to the promiscuous crowd. We protest against the attempt to force our heart experiences from us, to be made a subject of controversy. Every instinct of our nature revolts at the bare idea. We would resent the impertinence that would invade the sanctuary of our homes and try to drag our domestic relations into the arena of public discussion. The secret of our souls we would defend to the last. How much more will we defend the sanctuary of the soul from the stranger that would invade our sacred rights.

If a brother wishes to make public through the press the condition of his heart, we have no objection. If he wants to tell the world how good he is, it is certainly his privilege to do so. But we must be permitted

STATISTICAL SECRETARIES.

MR. EDITOR.—Bro. Metheny gives us credit for "doing the best we could to get up an accurate report." For this we thank him. A very inefficient secretary can "do the best he can." But that may come far short of an accurate report. Bro. M., however, distributes the blame among Secretaries, Publishers, Printers, and generously shares with them. Now, I undertake to say that an accurate report is possible, and the present Secretary can and ought to make such a report. Furthermore, anywhere else, in Rail Road business or Post Office affairs for example, an accurate report would be required. But an accurate report would be one made up from data furnished.

Hold the Secretaries to a strict account. But be sure that the mistake is theirs, when inaccuracies occur in the printed minutes. There is a way by which the blame may be located. To that way, or rule, this secretary is willing, yea anxious, to be strictly held:

1. Let every preacher be required to have his report perfected before going to Conference. If the report is sent by the P. E., compel him to hand it in on the first day of the session.

2. Be sure the report is an exact copy of the Quarterly Conference Record. Guess at nothing. Reports written in the absence of the Record are liable to be inaccurate. A preacher says to the Secretary: "I don't just know what the figures are—put it down so much; I think it is so and so."

3. When a report has been made out let it stand—change nothing; let it be as the laws of the Medes and Persians. Be sure that the report handed to the Secretary is exactly the same as that handed to the different Boards. Bro. Parke and this Secretary undertook the hopeless task of making his (the Secretary's) figures correspond with his (Parke's) money. The Secretary had the figures and Parke's money would not stretch up to them. So it stands.

4. See that every figure is correctly placed—don't write figures so as to puzzle the most perfect Statistical Secretary, i. e., if your charge has paid say \$62.50 on P. E.'s claim, don't write 62 dollars 50 cts. or \$6.250. Again, avoid notes of explanation. If a report is perfect, it needs no explanation. One of the most intelligent and biggest preachers in a (the) Conference handed to the Secretary the most imperfect report. If it had been put upon his statistics as it was handed in—well, the big preacher would not have owned it. Forty, more or less, irrelevant items were embodied. Brethren, simply fill out the form: the Secretary will understand it.

Now then, if every preacher will observe the above four things, and this Secretary fails to make a strictly accurate report—if he is ever entrusted again with that duty—write him down as promising more than he was able to do. I will add, also, that Statistics ought to command the strictest confidence in all who examine them. To know that suspicion attaches to Church statistics ought to be a humiliation. And yet more than one newspaper article has come under the eye of this Secretary in which the writers betray a want of confidence in these Statistics.

Accuracy is possible; it ought to be required: whoever may be elected Statistical Secretary next session, let every preacher come to his aid and a "perfect report" will be the result.

STATISTICAL SECRETARY.

Bentonville, Ark.

THE ARKANSAS METHODIST.

The first number of THE ARKANSAS METHODIST under its new editor, the Rev. Z. T. Bennett, is to hand. It is a good start. His salutatory outlines a good policy and evinces a

ARKANSAS METHODIST.

BLIND INSTITUTE.

It will be remembered that at the invitation of the superintendent a committee was appointed by the Immigration Convention to visit the school for the blind. The following is the report, which shows great credit to the management of the institution, and is a matter of which the State can feel justly proud:

"We, your committee, appointed to visit the Arkansas school for the blind, beg leave to report that we have discharged that duty, which has been an exceedingly pleasant one to us, and we greatly regret that the convention, as a body, had not the time to attend and see for themselves what splendid arrangements have been made for, and kind attention and care are bestowed upon, that unfortunate class, the blind children of the State. We have not time to give details, as anxious as we are to do so, but we have inspected the entire premises, inside and out, and witnessed the examination of the various classes, and visited both male and female departments of handicraft, where we saw blind girls cutting, fitting and making various garments, sewing by hand and on sewing machines, and boys making brooms, all kinds of brushes, cane-seating chairs, etc. In the chapel we had the callisthenic drill well executed by small boys and girls, and delightful music, both instrumental and vocal. In a word we were most agreeably surprised to find the institution so well equipped and doing such splendid work. We were particularly struck with the hygienic condition of houses and grounds, the importance of which cannot be overestimated.

"We take great pleasure in commending the management and express the hope that the legislature will make a liberal appropriation for the maintenance of the school.

J. K. FOLTZ,
F. D. DALK, M. D.,
H. W. FANNIN, M. D.,
A. M. HATCHCOCK, M. D.,
H. D. BREWER,
A. H. LEMONS,
Committee."

PULVERIZE THE RUM POWER.

On last Saturday, three men were sentenced to the State Penitentiary for the killing of the sewing machine agent, Echols.

They were allowed to plead guilty to murder in the second degree by the prosecuting attorney. They did so, and the sentence of 18 years was passed upon two of them and 13 years on the other. The facts as developed seem to show that they killed the wrong man. They say that their lives had been threatened by certain parties and that they thought they were killing him. They further stated that they were called before the grand jury to testify to the illegal selling of intoxicating liquors as a beverage by the parties who threatened their lives for this.

All three of these men had families. They are left in unfortunate circumstances, with a stain upon them. The innocent man is dead. The community must suffer the evil consequences which such fearful deeds always bring to them. Judge C. D. Wood, in passing sentence upon these men said: "I must speak of the cause of this whole trouble. I understand that it was caused by the illegal selling of intoxicating liquors as a beverage. It is a sad commentary on the whiskey traffic. It is born of hell. This terrible tragedy speaks louder than the most eloquent temperance advocate. It speaks most earnestly to the good citizens of Ashley county to put down this illegal traffic."

We do not desire to add a word. This tragedy, with its cause and effects, call upon the men and women of this State to pulverize the rum traffic.

H. W. Brooks.

BONELESS BITES.

As our hearts are always open, we should be careful to what influence we expose them, for they are absorbent—not repellent.

Some men's dignity is as beautiful as a polished marble shaft, and serves the same purpose: it tells us a man is buried within.

If you want to enjoy the meats of your hickory nuts, don't set a hen on them to hatch them out for you, but crack them and pick them out yourself.

Although intemperance is the father of dyspepsia, still you can't develop a first-class case of it until you learn to

be a first-class spitter; for expectorating is its mother.

Paul said, "When I was a child I spoke as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." If this be the index of mankind, no wonder there are so many sorry judges of it; they see it so seldom, they forget how it looks between times.

Early pastimes make lasting impressions: one reason why you could not make a serpent think he is a dove, is because the first fun he ever had was to play snake.

Old Mother Goose and J. H. Beadle are first cousins: the silly nonsense of the former has prepared many a childish mind to be poisoned by the "Blood and Thunder" stories of the latter.

If I wish to get acquainted with a person on short notice, I would prefer to examine his scrap-book.

BEN DOME.

Feb. 21, 1888.

THE DEMAND—PRESENT AND IMPERATIVE.

Rev. Dr. John E. Edwards of Virginia says in the Raleigh Christian Advocate:

"There never was, before the present time, such a demand on the Methodist Episcopal Church, South, for money to aid in sending out new missionaries, and in sustaining those already at work in China, Japan, South America, and Mexico. Openings are everywhere presenting themselves, as never before, inviting us to go in, and reap an abundant harvest. Dr. Allen, who has spent so many years of his life in Mission work in China, is now going from place to place, throughout the bounds of Southern Methodism, presenting the claims of China and Japan. It is a happiness to know that his great speeches are exciting our people to increased liberality, and awakening a livelier interest in the Missionary cause. A week of self-denial and prayer has again been set apart, the proceeds of which are to be devoted to the payment of our Missionary debt, and to increase the funds of the Board to an extent that will enable our church to send out additional Missionaries to the foreign fields already occupied by Southern Methodism. The demand is upon us, and it is imperative."

"ARKANSAS CONFERENCE MINUTES."

DEAR METHODIST:—I very naturally feel an interest in the workings of Statistical tables and Statistical Secretaries, and specially in the successful working of the present plan of Statistical reports. I read with some surprise the letter of Bro. Metheny, as to the error in the report of his work. He says: "I had my book before me and the assessments down in plain figures, and I read them out," etc. No wonder they were down wrong. The idea of a Statistical Secretary making a table in Conference, and taking the figures from everybody's mouth, is simply surprising. The plan contemplates that the reports shall be gathered up by the Statistical Secretary in Conference, and entered on the blank tables at some quiet place and time with no one to disturb, and either read all the figures himself or have them all read by one clear voice; then bring the table into Conference and read it aloud for correction and approval. When approved it shall be recorded in the book. Where was Bro. M., when his report was read for correction? The reading is frequently omitted, but it should never be. The brethren at White River Conference became very restless during the reading, but a great many mistakes were corrected and nine out of ten of them were made by the preachers. You cannot make a correct table carelessly, and you will never know whether it is right or wrong until it is read. Brethren, let us get into the habit of being more careful and more deliberate in doing our work for and at Conference. There is too much hurry at our Conferences anyway. The best work the White River Conference ever did, was at Searcy last year. The most of us were living better there than we do at home, and the Bishop couldn't go home between that and the next Conference, so we just took our time and did the work carefully. It was actually enjoyable. Now don't let your Statistical Secretary make another report in the Conference room. Hand him your report instead of singing out on one side of him, "P. E. \$85.00," and on the other side some other preacher

in a hurry sings out, "P. E. \$60." He is quite likely to transpose them or get both wrong. Fraternally,
GEO. THORNBURG.

REV. THOMAS VINCENT.

In "Notes from Arkansas" in the Nashville Christian Advocate, Rev. John W. Boswell pays the following well deserved tribute to the memory of a noble man of God:

Arkansas Methodism has recently lost, in the death of Rev. Thos. Vincent of the White River Conference, one of its best and truest men. He entered the itinerancy late in life, and spent only about sixteen or seventeen years in the work. These years were years of great labor, but they were fruitful. He ate no idle bread. The interests of the Church committed to him he carefully watched. If there was ever a failure, the fault was not with him. We were eight years in the same Conference; part of the time I was his presiding elder, and I can testify to his piety and fidelity. He was not a learned man nor a brilliant preacher, but he was "great in goodness," and "wise in winning souls." A better man never went to heaven from Arkansas. Such was his kindness, his patience, his willingness to work, and his powers of endurance, that he was known as "the old pack-horse." But his work is ended. He was a brother of the late Rev. John A. Vincent, of the Memphis Conference, a pure and holy man. Their meeting in heaven was doubtless a happy one. I hope some day to meet "Uncle Tom" again. Thank God for holy preachers and that they die well.

MISSIONARY DEPARTMENT.

A. D. JENKINS, Editor.

All Communications on the subject of Missions should be sent to Rev. A. D. Jenkins, Benton, Ark.

Officers of Woman's Missionary Society of Little Rock Conference.

President—Mrs. Lou. Hochkiss, Hot Springs.
Vice-President—Mrs. A. B. Winfield, Little Rock.
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The next meeting of W. M. Society will be held in connection with the Annual Conf.

Officers of Woman's Missionary Society of the White River Conference.

President—Mrs. Mary Nell Batesville.
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District Secretaries—Batesville District, Mrs. H. T. Gregory, Newport District, Mrs. G. M. Hill, Jonesboro District, Mrs. A. L. Malone, Helena District, Mrs. J. M. Hauke.

I see from a circular sent out by Dr. J. W. Brown of Camden, Ark., the President of the Little Rock Conference Board of Missions, that he is calling special attention to the week of self-denial, which I heartily endorse. I am pleased so see the doctor taking hold of this great missionary question with such earnestness. I know him to be a man of capacity and business energy. I hope every brother who receives one of these circulars will read it carefully and prayerfully, and faithfully comply with the doctor's suggestion. This week of self-denial should be observed in every congregation at the appointed time; and if properly observed, three very important things will follow:

First:—More light on the missionary question.

Second:—A quickening of the church in spirituality.

Third:—The relief of our Missionary Board of its embarrassment.

Remember that April 1, to 8, is the time suggested. Let not a single preacher fail, not only in the Little Rock Conference, but in the Arkansas and White River as well. In order to give Dr. Brown's circular a wider circulation, and as a reminder to those who have received it. I make some slight changes and forward it for publication:

To the Ministers of Little Rock Conference, M. E. Church, South:

Dear Brethren.—Our Missionary Board at Nashville, Tenn., is embarrassed by debt, whether wisely or unwisely contracted is not the question before us now. The question with us is:

How shall we remove this incubus from the neck of the church, that she may enter the broad and inviting fields now white unto the harvest. Last year the church was asked for a self-denial contribution, which call was generally not responded to by our people. Again the church calls upon us to make another effort along the line of self-denial. Will the church do it? I do hope our people may see the urgent necessity of extinguishing this debt, and respond to this call promptly and generously. To this end I ask you to bring this matter prominently before your people during the week of self-denial—1st to 8th of April.

I will be glad if you will cause a collection to be taken up from each congregation on your work Sunday, the 8th of April. In Stations I apprehend no trouble, but on Circuits some little management will be required. I suggest to you that you have every congregation on your work called together on the 8th of April, either for preaching or prayer meeting, and have on hand some suitable person to explain this matter to the people and to take a collection for this specific purpose. This money when collected is not to be counted with or considered as a part of any of the regular assessments of the church. My dear brethren please give this matter your earnest and prayerful attention. Your brother,

J. W. BROWN,
President of Board of Missions of Little Rock Conference.

Brethren, Help us Now.

DR. I. J. DUKES.—My Dear Doctor:—I send you reports from O. A. Dukes, J. W. Lamb, C. B. Moseley and B. W. Waters, the quarter ending Dec. 31, 1887. They are short, but indicate hard work. Our total collections during the quarter amounted to \$57.10, a decided increase. Our members are giving systematically. We have adopted the old system. The members bring their weekly contribution and hand it to the class-leader, and he hands it over to the steward. Giving is considered a means of grace, and it is the class-leader rather than the steward who feels concerned when there is any falling off.

We, or rather all native Christians, have resolved during the last quarter to build two churches—one at Hiroshima and one at Kobe. Their own subscriptions have already reached the surprising sum of two hundred and twenty dollars. This is our second year member. One year ago and we had only one member. Other subscriptions bring the building fund up to \$420. We need a little help but we do not intend to ask the Board of native churches. We want a large church in Kobe for annual meetings, monthly gatherings—of which the Japanese and Chinese are so fond, lectures, etc.; the Mission will ask the Board for this, but we will build our own native places of worship.

Probationers during the quarter, 32—total, 74. Baptized adults, 4; infants, 1.

We are trying to put our probationers and members through a Bible drill. Brother Moseley has a Bible class once a week, and preaches Sunday. Bro. Walters' Bible class two hours every night, and holds two services Sunday. Both these brethren fully occupied with teaching during the week. Dr. Dukes is putting in five hours every day, teaching nothing but the Bible and Christianity. He has a class at every station on the railway between Kobe and Osaka. Trains run every two hours. He begins at the first station in the morning, teaches an hour and passes on to the next, and so on. Dr. J. W. Lamb averages four hours teaching in Kobe per diem and three of that is the Bible pure and simple. Lectures on Christian biography Saturday nights, teaches two two Bible classes in Hiogo, and holds five services every Sunday, occupying seven hours.

Mrs. J. W. Lambuth teaches seven hours every day, more than four being to the teaching of Christianity. Mrs. Dukes, Miss Gains and Mrs. W. R. Lambuth teach, and all have Bible classes. I myself am teaching the Bible almost continually. As I cannot be in one place very long at a time, it is impossible to have a regular class, but try to make up for it by drilling my interpreter hour after hour as we walk over the mountains, or ride together in jinnicks, or crouch down among the passengers on the little steamboats which ply on the Inland S. A. And when we reach a town or village where we have organized a Methodist Society, we call on the class-leader, and telling him we have only twenty-four or thirty-six hours to spare, send him out after the members. In the meantime we eat our

lunch, and are ready for from one to ten consecutive hours of Bible-reading, comparing of parallel passages, explaining, catechising and applying. Why, the last time Mr. Oka and I were at Shobara we began at 10 A.M. and continued until 10 P. M.; then, on the morning, from 6:30 A.M. until 3 P.M., and then rode eleven miles and preached three hours and a half. The people sat in a circle on the floor around us while we ate our dinner and supper, continuing to ask questions.

My dear Dr. John, if we as a Mission can keep steadily at such work as this for a few years, we will have a disciplined army which will burst the gates of heathenism, break down the shrines of idolatry, and tear up, root and branch, the hoary growth of superstition in Japan.

It has been said of our Mission that we are busy teaching English, but are not allowed to teach Christianity. Will you please publish this letter in the Reporter and in the Advocate? One year ago to-night, the Japan Mission had one native member; we now number seventy-one native members and seventy-four probationers. Seven candidates for the ministry, and two churches about to be built by natives. If this is the outcome of teaching English, I am inclined to think we will continue. Nay, verily, the Lord has honored his word, and your prayers and ours, dear brethren. Send us more laborers promptly, as you value what Christ and Christianity has done for you, personally and for America, lest our steps grow feeble, our hands grow heavy, and we falter by the way. Brethren, help us now! Yours is the Master's service,

WALTER R. LAMBUTH.
Kobe, Japan, Jan. 13, 1888.

QUARTERLY MEETINGS.

ARKADELPHIA DISTRICT—FIRST ROUND.

C. C. Godden, P. E.
Tulip March 3-4.
Princeton March 10-11.
Malvern station March 17-18.
Social Hill March 24-25.
Malvern March 31 and April 1.

SEARCY DIST.—FIRST ROUND.

J. M. Talkington, P. E.
Ky. Valley circuit, at Ky. Valley, March 3, 4.
Jacksonville circuit, at Cabot, March 10, 11.
Searcy circuit, at Pleasant Grove, March 17, 18.

FORT SMITH DIST.—FIRST ROUND.

SIDNEY H. BABCOCK, P. E.
Hackett City and Huntington Mar. 3, 5.
Hackett City circuit, March 10, 11.
Webb City, March 17, 18.

NEWPORT DIST.—FIRST ROUND.

Geo. M. Hill, P. E.
Calamine circuit, Feb. 25, 26.
Lorado circuit, March 4, 5.
Shiloh circuit, March 7, 8.

WASHINGTON DIST.—FIRST ROUND.

J. H. Riggins, P. E.
Chapel Hill at Mason Hall Mar. 3-4.

PINE BLUFF DIST.—FIRST ROUND.

Thos. H. Ware, P. E.
White River circuit, March 3-4.
De Witt circuit, March 10-11.
Stuttgart, March 17-18.

MONTICELLO DIST.—FIRST ROUND.

H. D. McKinnon, P. E.
Lake Village at Lake Village March 3-4.
Bartholomew at Poplar Bluff March 10-11.
Hamburgh circuit at Bethel, March 17-18.

BATESVILLE DIST.—FIRST ROUND.

Henry T. Gregory, P. E.
State Line mission, March 3, 4.

HELENA DIST.—FIRST ROUND.

Frank Ritter, P. E.
Cypress Ridge circuit, March 3-4.
Holly Grove circuit, do 10-11.
Brinkley mission, do 17-18.

LITTLE ROCK DIST.—FIRST ROUND.

Galloway circuit, do Mar. 3-4.
Manuel circuit, do Mar. 10-11.
Benton circuit, do Mar. 17-18.
Liberty and P. G. circuit, do Mar. 24-25.

CAMDEN DIST.—FIRST ROUND.

Texarkana at Mt. Pleasant Mar. 3 and 4.
Camden station Mar. 10 and 11.
Camden circuit at Len Springs Mar. 17-18.

PINE BLUFF DIST.—SECOND ROUND.

Thos. H. Ware, P. E.
Pine Bluff station, do March 24-25.
Pine Bluff mission, March 31, April 1.
Toledo circuit, do 7-8.
Sheridan circuit, do 14-15.
Old River circuit, do 21-22.
Pastoria circuit, do 28-29.
Lehi circuit, do May 5-6.
Red Field mission, do 12-13.
Auburn circuit, do 19-20.
New Edinburgh, do 26-27.
White River circuit, do June 1-8.
De Witt circuit, do 9-10.
Stuttgart circuit, do 16-17.

NEWPORT DIST.—SECOND ROUND.

In Part.
Geo. M. Hill, P. E.
Walnut Ridge, do March 17-18.
Fowhatan, do 23-24.
Fortia, do 29-30.
Newport, do 29.
Oil Trough, do March 31 and April 1.
Jacksonport, do 1-2.
Smithville, do 6.
Walnut Hill, do 7-8.

CLARKSVILLE DIST.—FIRST ROUND.

1887-88.
I. L. BURROW, P. E.
Ozone circuit at March 8, 4.

CLARKSVILLE DIST.—SECOND ROUND.

I. L. Burrow, P. E.
Alma and Mulberry at Alma, March 10-11.
Ozark station, do 17-18.
Clarksville cir. Hamlin's S. H., do 24-25.
Clarksville station, March 31, April 1.
Van Buren station, do 7-8.
Van Buren circuit, Mt. Vernon, do 14-15.
Chester circuit, Cove City, do 21-22.
Ozark circuit, Grove, do 28-29.
Dyer circuit, Rudy, do May 5-6.

MORRILLTON DIST.—SECOND ROUND.

George W. Hill, P. E.
Copeland cir., do March 10-11.
Conway station, do 17-18.
Springfield and Hill cir., do 24-25.
Morrillville cir. March 31 and April 1.
Morrillville station, do 7-8.
Cadron cir., do 14-15.
Oppelo cir., do 21-22.
Bee Branch, do 28-29.
Perryville, do May 5-6.
Mount Vernon, do 13-14.
Quitman station, do 20-21.
Quitman circuit, do 26-27.
Clinton cir., do June 2-8.

BATESVILLE DIST.—SECOND ROUND.

Henry T. Gregory, P. E.
La Cross and Evening Shade March 10-11.
Batesville station, do March 17-18.
Batesville circuit, do March 24-25.
Sulphur Rock circuit, March 31 and April 1.
Jamestown cir., do April 7-8.
Mountain View cir., do April 14-15.
Melbourne cir., do April 21-22.
Ash Flat cir., do April 28-29.
Viola mission, do May 5-6.
Newberry cir., do May 12-13.
Salem cir., do May 19-20.
State Line mission, do June 2-8.

HARRISON DIST.—SECOND ROUND.

P. B. Summers, P. E.
Valley Springs circuit, do March 3-4.
Harrison circuit, do March 10-11.
Wiley's Cove, do March 17-18.
Big Flat circuit, do March 24-25.
Mountain Home circuit, Mar. 31 and Apr. 1.
Yellville circuit, do April 7-8.
Lead Hill, do April 14-15.
Elkner mission, do April 21-22.
Bellfonte, do April 28-29.
Carrollton circuit, do May 5-6.
Berryville circuit, do May 12-13.
King's River mission, do May 19-20.
Eureka Springs station, do May 26-27.

DARDANELLE DIST.—SECOND ROUND.

G. W. Boyls, P. E.
Russellville station, do March 3-4.
Applion mission, Happy Bend, March 10-11.
Atkins cir., Gardens Bottom, March 17-18.
Dover circuit, Scottsville, do March 24-25.
London mission, London, Mar. 31 & Apr. 1.
Dardanelle station, do April 7-8.
Dardanelle circuit, Corinth, do April 14-15.
Mareville mission, do April 21-22.
Prairie View circuit, do April 28-29.
Walnut Tree cir., Riley's Creek May 5-6.
Gravelly Hill circuit, do May 12-13.
Rover circuit, do May 19-20.
Dardanelle circuit, do May 26-27.

JONESBORO DIST.—SECOND ROUND.

M. M. Smith, P. E.
Paragould circuit, do Feb. 25-26.
Gainsville circuit, do March 3-4.
Jonesboro station, do March 10-11.
Marion circuit, do March 17-18.
Paragould station, do March 24-25.
St. Francis mission, March 31 and April 1.
Boydsville circuit, do April 7-8.
Big Lake mission, do April 14-15.
Chickasawba circuit, do April 21-22.
Osceola circuit, do April 28-29.
Buffalo Island, do May 5-6.
Tyronza mission, do May 12-13.
Jonesboro circuit, do May 19-20.
Harrisburgh circuit, do May 26-27.
Vandale circuit, do June 2-8.
Wynne, do June 9-10.

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ARKANSAS METHODIST.

BISHOP GALLOWAY'S APPOINTMENTS.

While on his visit in this State, Bishop Galloway will preach at the places and dates named below:

Hope, Wednesday night, Feb. 29.
Arkadelphia, Thursday night, March 1.

Pine Bluff, Friday night, March 2.
Monticello, Sunday, March 4, a dedication service.

SUCCESS OR FAILURE; WHICH?

Southern Methodism is to have another "Week of Prayer and Self-Denial." If properly observed, throughout our connection, the debt will be paid, missionary zeal quickened, additional laborers sent to needy fields, and the crisis of today become the victory of tomorrow.

If for one week the thought of the church can be directed to the world's need and the church's opportunity and responsibility, success will surely crown our efforts.

Can we refuse to pray when God has said, "Ask of me and I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession," or to give when "It is more blessed to give than to receive," or to go when the promise assures, "Lo I am with you always, even unto the end of the world?"

This is the time for praying, giving, going. A crisis is upon us. The world is open to the gospel and waiting for it. The church is rich in men, money and opportunity. Methodism is a Missionary system. Her proper place is among the foremost agencies of Christendom. Our doctrines enable us to preach a full doctrine to any people—to every creature. Our men are willing to go anywhere in the wide world. If titles and offerings were all in, the Lord's treasury would be full. If the men who are ready and willing to go, could be sent, gospel stations would be planted in all the earth. We must mass our means. Our love for souls and purpose to save the world must be expressed in such contributions as the needs of our time suggest, and the gospel which we preach demands. For purposes of trade, transportation, mining, manufacturing and such like, wealth is centered in great corporations—multiplied millions are at command. But the greatest of all enterprises—that enterprise which has no lower object than the regeneration of society, the uplifting of the nations, the bringing of men everywhere to the belief and the practice of the precepts of the New Testament—is seriously, almost fatally, injured for lack of funds. The people of the United States pay annually for tobacco and whiskey, the two most destructive forces of our civilization, the fearful sum of \$1,500,000,000, or nearly twice as much as it takes to support the standing armies of Europe, whereas the Protestant Christians, numbering about 12,000,000, pay only \$5,500,000 annually for missions. In other words, two hundred and sixty-five dollars are spent to feed and fatten the twin devils of our times, as against every dollar spent to send the angel of peace and blessing throughout the earth.

The Arkansas Conference spent last year for missions, domestic and foreign, \$4,000, or 20 cents per member. This year we are expected to raise for both claims, \$7,000, or 35 cents per member. No member ought to be willing to pay less than the 35 cents, and many are able to pay twice or thrice that many dollars, and not touch the point of self-denial. If we pay our full assessment and a large amount additional during self-denial week, we will have done well, compared with what we have done heretofore, but little as compared with what we ought to do. We surely need a week of self-denial and prayer. We need to humble our souls and voice our needs before the "throne of grace;" to put into burning speech the mighty arguments and facts of missions, that our people may hear; to roll upon our souls the solemn and awful responsibility of the world's conversion, and to open our hearts and purses in glad response to the call of God and the cry of men. No man can tell what can be done until the faith of the church takes vigorous hold of this, the greatest of ecclesiastical questions. When our forefathers determined to throw off the British yoke, and to secure for themselves the blessings of constitutional freedom, they spilt their richest blood and spent \$125,000,000 of treasure. When the North became convinced of the wrongness of slavery, and resolved to defend a domestic institution which it believed to be sanctioned by the Scriptures, it sent forth a host of soldiers.

This strife did not end until 1,000,000 brave men had fallen in battle and \$8,000,000,000 of national treasure had been expended. When our hearts become enlisted in the greater work of saving the nations, then neither blood, nor money, nor life will be too great a price to pay. May God hasten the day when widows will cast in their mites and Marys shall break their Alabaster boxes; when conversions shall be like that of Zaccheus, and when men like Barnabas shall lay the price of their land on God's altar; when the inquiring rich shall sell what they have and give to the poor, and where God's people everywhere shall "lay by in store as God has prospered them."

Brethren of the Arkansas Conference, let us make the "Week of Prayer and Self-denial" memorable in our annals. We must not think of failure. Success must be inscribed upon our banners.

SIDNEY H. BARCOCK.
Pres. Conf. Board of Missions.
Fort Smith, Ark.

MOTHER AND DAUGHTER.—A correspondent of the Arkansas Baptist, speaking of the Disciples Church says: "The Roman Catholic Church and her granddaughter, the Campbellite Church."

It is a fact of history that Mr. Campbell was a Baptist preacher and pastor of Bush Run Church, which Church was a member of Redstone Association of Baptist Churches. The Disciples Church was formed by members of the Baptist Church, and was consequently the daughter of the Baptist Church. If the Campbellite Church is the granddaughter, the Baptist Church must be the daughter of the Roman Catholic Church. We are afraid the mother will not be so ready to acknowledge the daughter. This is the first time we ever heard them claim to be the daughter; but people have a right to choose their own relations.

QUOTE CORRECTLY.—Our Methodist brethren believe that in baptism candidates "receive remission of their sins by spiritual regeneration."—Central Baptist.

The words in quotation marks, show that the writer professes to quote Methodist authority. We know of nothing in all Methodist literature, that teaches this theory and Methodists do not believe it. Please be a little more accurate in your quotations.

A Baptist editor affirms that Jesus "was not baptized in order to the remission of sins, therefore baptism is not in order to remission of sins." Jesus was not baptized because of remission of sins; therefore, baptism is not because of remission of sins. One therefore is as good as the other.—Christian Messenger.

Both correct. Our brethren of the exclusive immersion school mutually destroy each other. Jesus was not baptized as an example for us to follow in any form. What becomes of all those exhortations to follow Christ in baptism.

H. J.

NORTH MISSISSIPPI LETTER.

EDITOR ARKANSAS METHODIST.—It is gratifying to note the vitality of THE ARKANSAS METHODIST, in that so soon as the death of the former editor, it is again organized and manned and ready for its continued career of extensive usefulness. We congratulate you, Mr. Editor, on your accession to the labors, dignity and honors of the tripod. Looking westward across the father of waters, we lift our hat to you and wish you good speed and abundant success in the conduct of the organ of Arkansas Methodism—the organ of "about seventy thousand members" and a Methodist population of at least two hundred and fifty thousand! What a theme of power for good is the editorial chair surrounded by such an army of sympathizing friends. With such an outlook your subscription list should soon reach the desired ten thousand.

We are brethren—we of North Mississippi, and the great Methodist family of Arkansas. The borders of our respective States are washed by the waters of the same mighty river, and we shall rejoice in your prosperity.

The prospects of our common Methodism in North Mississippi are cheering. With reports of an advance in almost all the lines last year, our preachers have gone to work with good hope of another year of successful labors. Several of our former North Mississippi preachers are now working on Arkansas soil. Brother S. C. Stone, of the Little Rock Conference, and James A. Peebles, G. W. Boyls and W. D. Matthews of the Arkansas Conference. We follow them with our sympathies and our prayers, and rejoice to hear a good word from them all. Come and see us, Mr. Editor, at the next session of our Conference, and I promise you a welcome as cordial as if it were western. T. C. WENK.
Sardis, Miss., Feb. 23, 1888.

TO BROTHER CAREY.

You say I am "right in theory and wrong in practice." Glad you concede a correct theory; sorry we are apart on the "Association" idea. The late General Conference elected Dr. Joseph Key to be a Bishop of our Church, with a full knowledge of the fact that he was at that time president of the Holiness Association of Georgia—exactly the same we have in Arkansas. That endorsement means much, and certainly shows that the great representative body of our church had no fears of Holiness Associations, where conducted by our own people. One who concedes the theory to be correct should not object to a vigorous method of putting the theory into execution. There is and can be no valid objection to a Southern Methodist Holiness Association. God help us to bear, forbear and work.

H. R. WITHERS.

OUR COUNTRY.

Here is the most startling book that has been produced in America within the last ten years. I will not attempt to review it. To do so would impose the task of rewriting it, so numerous and weighty are its statements. I want to call attention to it, simply. I wonder it has been so long becoming generally known to Southern readers. It has had an almost unparalleled sale in the North. It is a trumpet call to the churches of this land. If any man doubts that the future of our country is fraught with peril, or our present with opportunity; if any man lacks an overwhelming reason for appropriating money to sustain missions in the west; if he lacks a reason for sustaining our domestic mission work; if he lacks evidence that there are forces, powerful and numerous, at work, which, if unchecked by the churches, may entail upon the next generation woes besides which the French Revolution was a Reign of Peace, let him send 25 or 50 cents to the House and get the book, and let him pray.

JAS. A. ANDERSON.

A Distinguished Clergyman's Testimony.

Rev. R. M. Pickens, President of the Methodist Protestant Church of South Carolina, writes from Greenville: "About four years ago I was attacked with what the physicians pronounced neuralgic rheumatism, accompanied with erysipelas. My appetite failed me entirely, and I had an intermitting pulse and very irregular pulsations of the heart. A terrible pain soon came into my chest and shoulders, and I became so helpless that I could attend to no business at all. The pains were movable, and would sometimes pass from one part of my body to another. Finally the erysipelas broke out on my left hand and arm, and produced much swelling. I was for eighteen months afflicted in this way, and of course used a great many kinds of medicines, but nothing gave me relief. Friends finally persuaded me to try Swift's Specific. I noticed a decided improvement while taking the first bottle. I continued its use until I had taken about one dozen bottles, when I found myself sound and well again, with no sign of disease left except a stiffness in my hand, a result of the erysipelas. While taking the medicine I gained on an average two pounds of flesh per week. I think S. S. S. a valuable medicine, and I frequently recommend it to my friends."

Treatise on Blood and Skin Diseases mailed free.

THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

THE LITTLE ROCK CONFERENCE

Minutes will come from the press this week and will be distributed as soon as possible. The secretary, Rev. J. R. Moore, requests us to ask the brethren who have not paid to send to him at Camden five (5) cents for each copy received.

Advertisement.

Don't read this unless you wish to make money honestly. No capital required. Male and female agents wanted everywhere at big commissions to take orders for two new and valuable seeds, which every farmer living near a large city, or railroad shipping can realize over \$500 per acre. 3000 packages sold in 90 days. For full particulars and large packages of these and other new farm seeds, send 10 cts or stamps to C. E. Cole, Buckner, Mo. The editor has seen the seed.

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Try the new route. The Kansas City Memphis and Birmingham R. R., now completed between Memphis and Birmingham, with branch to Aberdeen, Miss. It is many miles the shortest line between points in the southeast, and Memphis and Arkansas and Texas, and all points northwest. The passenger train equipment of the new line is of the most modern construction; coaches were built by the Pullman Co., and are provided with every device necessary to insure the comfort and safety of passengers. Everything new and first class, and no effort will be spared by the management to meet the requirements of the traveling public. Through tickets via this line on sale at all through ticket offices. For large map and time tables giving full information as to through cars, connections, etc., address:

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At 10 cents each; 75 cents per doz. by mail if not convenient to express. Do not write for a catalogue as we have none, but send for what you want. We have everything in our line.

TIPTON & HURST, Florists,
Opposite West End Park, Little Rock, Ark.

MARRIED.

Feb. 16, 1888, at the residence of the bride's parents, by Rev. P. B. Hopkins: Mr. John P. Smith of Fayetteville and Miss Mary B. Eagles of Farmington, Ark.

Feb. 23, 1888, at the residence of H. B. Gray near DeView, Ark., by Rev. Thos. Whitaker: Mr. C. A. Hunley of Dallas County, Texas, to Miss Ada L. Hoppess of Woodruff County, Ark.

A double wedding at the home of the bride's father, Smith Griffith, on the night of the 15th of Feb: Mr. Taylor Pinkston to Miss Elizabeth Griffith, also Mr. Franklin Glascock to Miss Mandia Griffith. E. M. Davis officiating. All of Randolph County, Ark.

At the home of the bride's father, Rufus Dail, on Sunday the 19th: Mr. Thomas Howard to Miss Noma Dail. Both of Lawrence County, Ark. E. M. Davis officiating.

The S. B. Kirby Sewing Machine Co., a home company with a capital stock of \$10,000, is arranging and is ready for an immense business. More about this company later. See their ad. in this issue.

Bradfield's Female Regulator

Will give a blooming color, an elastic step and a cheerful spirit to the woman of sorrowful complexion, heavy dragging motion and melancholy disposition.

Treatise on "Health and Happiness of woman" mailed free. BRADFIELD REGULATOR CO. Atlanta, Ga.

Bass' Chicken Cholera Cure is the leading remedy of the kind on the market. We call attention to the advertisement.

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. SOLD ONLY IN CANS. ROYAL BAKING POWDER CO., 106 Wall St., New York.

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NOTICE.

The Presiding Elders of the Little Rock Conference will please take notice that the assessment on our conference for foreign missions is \$6800 in stead of \$6600 as has been reported.

A. D. JENKINS, Treas.

For Sale.

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Price 50 Cents Per Package.

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Warranted Seed. I have founded my business on the belief that the public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity, as seen by my Vegetable and Flower Seed Catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my soil. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Ellipse Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Deephead Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public. JAMES J. H. GREGORY, Marblehead, Mass.

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SUNDAY SCHOOL LESSON.

BY J. B. SUTTLER.

For March 11th, 1888.

Christ Entering Jerusalem.—Matt. XXI, 1-16.

HOME READINGS.

M. Entering Jerusalem.....Matt. XXI: 1-16
T. Joseph's Triumph.....Gen. XLII: 98-46
W. David's Triumph.....1 Sam. XVIII: 1-9
S. Solomon's Triumph.....1 Kings I: 32-40
E. Elijah's Triumph.....1 Kings XVIII: 30-46
S. Going up to Jerusalem.....Luke X: 11-26
S. Christ's Triumph.....Ps. XXIV: 1-10

TIME.—The date of the present lesson is Sunday, April 2, A. D. 33.

PLACE.—Jerusalem.

TOPICAL OUTLINE.—The Preparation; The Triumphal Entry; Jesus in the Temple.

GOLDEN TEXT.—"Blessed is he that cometh in the name of the Lord."—Ps. cxviii, 26.

INTRODUCTORY.

One of the last miracles that Jesus did was the healing of two blind beggars, who sat by the wayside near Jericho. One of them was named Bartimeus. After this Jesus entered Jericho. Here lived a rich publican named Zaccheus, a Jew, and hearing that Jesus was in this throng, became very anxious to see him. He was a little man, and in order to see Jesus in the crowd, he ran before and climbed a tree. There Jesus beheld him and told him he would stop at his house that day. This was joyful news to Zaccheus, but the multitude found fault with Jesus that he should have chosen a sinner and one despised by his brethren (for holding office under the Roman government), to show such a favor, but Zaccheus' heart was won, and he declared himself repentant of any wrong he had done, and his intention to make them right at once. Jesus spends the night with him and tells the assembled multitude the parable of the ten talents, because he was now nearly at the time when he was to leave them, and especially to his disciples had he given a sacred trust, and to all a golden opportunity that they would do well to improve.

Having left Jericho, Jesus continued his way to Jerusalem, and came to Bethany, a village close to Jerusalem, on Friday, and spent the Sabbath there—the Jewish Sabbath, which was Saturday, April 1. On the next day, which was the Jews' first day of the week, and is now our Sunday, Jesus made his triumphal entry into Jerusalem. This Sunday we call Palm Sunday.

ON THE LESSON.

I.

Where was the village of Bethphage? It was close to Jerusalem—in some places reckoned a part of the city. Where was the Mount of Olives? To the east of Jerusalem.

Where did Jesus send two of his disciples. To the village of Bethphage. Did they find things just as he had told them? They did.

What does this prove? That Christ's knowledge extends to the smallest things, and that he has power over the hearts and wills of men, to incline them to his service.

What Scripture was fulfilled at this time? Zachariah ix: 9.

Who was "the daughter of Zion"? Jerusalem and the Jews.

Why did Jesus enter Jerusalem as he did? To fulfill prophecy; also as a proof of the peaceful manner in which his kingdom should be set up, for the ass was a symbol of peace, as well as the royal beast. He rode upon the ass because it had never been used by man, and according to Jewish custom was more suitable to bear the sacred person of a king.

What king had ridden in state upon a mule? Solomon, when he was made king of Israel.

Was the messiah also a king? Yes, the King of kings.

II.

What did the multitude do? Read verses 8, 9.

Was this in recognition of him as a king? Yes, as the promised Messiah. What did the Palm branches signify? "Palm branches were used by Jews in token of victory and peace."

What does "Hosanna" mean? "Save now," a strong prayer of faith for immediate salvation, as "O, Lord, I beseech thee, send now prosperity."—Ps. cxviii: 25.

How did Jesus come "in the name of the Lord"? He was sent to earth as God's ambassador, to offer sinners the love and mercy of God. In him was the power of God, and he was God in the form of man.

How was the city affected by his entrance? The city was moved—i. e., excited.

What question was asked, and how was it answered? "Who is this," they

asked, and the multitude said, "This is Jesus, the prophet of Nazareth, of Galilee."

III.

What did Jesus do in the temple? He drove out from the temple them who made use of it as a place to buy and sell. See verse 12.

By what authority did he act? By the authority of God's word or command.

Who were the buyers and sellers? The buyers were Jews who came to offer sacrifice, and who for convenience bought the animal or bird of those who offered them for sale, in a court of the temple, called the court of the Gentiles. The sellers also changed foreign money for the Jewish coin, in which the yearly tax had to be paid.

What did Jesus say to them? Read verse 13.

Who followed Jesus into the temple? The blind and the lame and the children.

How did the priests and the scribes feel? They were sore displeased at the children shouting the praises of Jesus.

What did they say to Jesus? "Hearst thou what these (children) say?" How did he answer them?

"Yea, have ye never read, Out of the mouth of babes and sucklings thou (God) hast perfected praise?"

REFLECTIONS.

The following quotation from Geikie will profit the reader and correct the popular error that Christ rode upon the ass to emphasize his meekness and also explain why this only time he yielded to the desire of the people.

He had therefore determined, with calm deliberation and consciousness of what it involved, to enter Jerusalem publicly with such circumstance as would openly announce his claim to be the Messiah. He would enter as a king, but as the Prince of Peace, giving no real pretense for any charge of political design, but clearly as king only in a spiritual sense. He had no longer any reason to conceal to the authorities whom he really was and felt himself to be.

The companies of pilgrims from the various towns and districts of Palestine, or from Jewish settlements abroad, were wont to make public entries into the city before the great feasts. Such an entry Jesus would make, himself its central figure. It would be a day of joy and gladness to himself and to others, as when a king enters on his kingdom. He would no longer check the popular feeling in his favor. His last entry to the Holy City, at the Feast of Tabernacles, had been designedly secret; but this should be in exact contrast, for he knew that his kingly work was now over, so far as he, himself, could complete it. . . . Israel should now see him come openly, as he, who, alone, if they frankly accepted him, could save them, by leading them as a nation to true repentance and a higher spiritual life. He knew, beforehand, that they would not, but his work could not be said to be completely ended till he had given them and their leaders this last public opportunity. Hitherto he had entered the Holy City on foot; this day he would do as David and the Judges of Israel were wont—ride on the specially Jewish ass. Nor must we think of Western associations with the name. In the East the ass is in high esteem. Statelier, livelier, swifter than with us, it vies with the horse in favor. . . . To the Jew it was peculiarly national; for had not Moses led his wife, seated on an ass, to Egypt? Had not the Judges ridden on white asses, and was not the ass of Abraham, the friend of God, noted in scripture? Every Jew, moreover, expected from the words of one of the prophets that the Messiah would enter Jerusalem poor, and riding on an ass. No act could be more perfectly in keeping with a king of Israel, and no words could express more plainly that that king proclaimed himself the Messiah.

"It was a triumph in wondrous contrast with that of earthly monarchs. No spoils of towns or villages adorned it, no trains of captives destined to slavery or death, the spoil of his sword and his spear were seen only in trophies of healing, for the lame whom he had cured ran before, the dumb sang his praises, and the blind, sightless no longer, crowded to gaze on their benefactor. The Pharisees among the multitude in vain tried to silence the acclamations. In their mortification they even turned to Jesus himself, to ask that he should rebuke those who made them. "No," he replied, "I tell you that if these should hold their peace, the very stones would cry out."

For the time was now come when all might sing and shout the praises of the loving Saviour and the King who claims the adoration of all hearts. The

children follow him the temple and continue their cry, "Hosanna, to the Son of David," and Christ will not let them be silenced, but calls their offered worship the perfection of praise, for it came from the simple, pure motives of hearts that loved him for himself. They caught the words from older lips, but they made it the expression of their own hearts' adoration for this wonderful Redeemer, who loved the children. They loved him, because he first loved them.

And now one word to the children, and to those older, yet thoughtless. If Christ was moved with indignation when he saw the temple being used for buying and selling, by those who did not love him nor admire him as their king; what must he feel towards them who call themselves his disciples, and say they love him, who, when they come to church, come not to worship him, but to see and be seen, to whisper frivolous words in their companion's ear, and even when prayer is being made, do not cease their whisperings. I tell you that they are worse than were the money changers and buyers and sellers of that day. "My house shall be called the house of prayer."

CHILDREN'S DEPARTMENT.

BY UNCLE BOB.

LITTLE ROCK, - ARK.

THE FROG AND THE HEN.

"Dear me!" said a frog to himself one day as he heard a hen cackling near his bog. "What a noisy creature that hen is to be sure, Mrs. Hen," he called out, "do be quiet; you'll alarm the whole neighborhood. Really one would think you had made a grand discovery. What is the cause or meaning of all this uproar?"

"My dear sir, have patience with me. I've laid an egg."

"Upon my word you make a great fuss over one egg."

"Well, well, I'm sorry to see you so ill-tempered with my little song of joy, when I've endured without a murmur your cackling all day and night long. But I claim to have done some good though that may be small. You on the contrary should hold your tongue, for you certainly do no good whatever."—Esop's Fables.

Now I wonder what Mr. Frog thought when he got that piece of Mrs. Hen's mind. I expect it was so very near the truth that he shut up right then and there, and dived down into the deepest mud-hole there was in the bog, he called his home. How could the hen help being happy, and being happy why should she not tell it, and sing her little song of joy when she had carefully hidden away out of sight the nice fresh egg, that held what would be a little duffy darling chicken, if nobody found it and should greedily eat it up, and even then it would do the one that ate it good, altho' it would make Mrs. Hen feel very badly when she went to put another egg by it, and found the first one gone. Yes, she did have a right to sing, and old Mr. Frog was just like some people, who always are saying to children, "What are you making such a fuss about?" Now a noise is not a bad thing if it is in the right place for it, and at the right time; but a right noise in a wrong place becomes a wrong noise, and it is right for the grown folks to put a stop to that.

Mrs. Hen made a joyful noise because she knew she had done a good thing; but Mr. Frog's noise was made for the noise sake I reckon. I don't know what else, and he made his all day and all night too. It's a wonder he stopped long enough to hear and find fault with Mrs. Hen. Some people say children should be seen and not heard, but that has nearly gone out of fashion, and children are listened to, as well as looked at, whenever they have anything to say that is worth the saying, or have done anything that is worth the telling.

Now there is no old frog to croak at the children of THE ARKANSAS METHODIST, and if any of them have got a good thing or want to say a good thing let them begin at once, and tell it the best they know how.

I heard a young preacher say the other day that "if one had religion they would be as sure to show it as a child is sure to show his play-mate the new silver dollar that is given him. He's bound to let his little friend see it if he has to show it through a chink in the fence: and he was about right."

\$85 SOLID GOLD WATCH FREE!

The magnificent solid gold, hunting watch, is now sold for \$85; at that price it is the best bargain in America; until lately it could not be purchased for less than \$100. We have both ladies and gentlemen with works and cases of equal value. **ONE PRIZE ONLY.** These watches may be won by the most perfect, correct and reliable timekeeper in the world. You ask how is this wonderful offer possible? We answer—we want one person in each locality to keep in their homes, and show to those who call, a complete line of our valuable and very useful **HORSESHOE SAMPLES**; these samples, as well as the watches, we send absolutely free, and after you have kept them in your home for 2 months, and shown them to those who may have called, they become entirely your own property. It is possible to make this great offer, sending the **Solid Gold Watch** and large flag of valuable samples **FREE**, for the reason that the **Horsehoe Samples**, in any locality, always receive the largest trade for the **Horsehoe Samples** have been in a locality for a month or two, we usually get from \$100 to \$200 in trade from the surrounding country. Those who write to us at once will receive a great benefit for scarcely any work and trouble. This is the most remarkable offer there ever offered. It is made in order that our valuable **Horsehoe Samples** may be placed at once where they can be seen, all over America; readers, it will be hardly any trouble for you to show them to those who may call at your home, and your reward will be most satisfactory. A postal card, on which to write us, costs but 1 cent, and if after you have sent it, you do not wish to further why no harm is done. But if you do send, send your address at once, you can keep the **Solid Gold Watch**, **Solid Gold Horsehoe Samples**, and our large complete line of valuable **HORSESHOE SAMPLES**. We pay all express freight, etc. Address: **STERN & CO.**, Box 106, Portland, Maine.

There are two commandments in the Bible and at first it might seem as if you must break one to keep the other, but it is not so. They are: "Let not your left hand know what your right hand doeth," and, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

The first means that you must not praise yourself nor think too much of yourself because you have been able to do some good to another. And the second tells you to do all the good you can and why you must do it. You must do good and be good because you love God, and want to please him, and then when others see you doing good and being good and hear you telling it in a glad song of joy and thankfulness to God who has made you able to do it; they will fall in love with that way of living and will join you in loving and working for others and for the glory of God. If you see a class of scholars who get their lessons well and always get good conduct marks, you are very apt to think they love their teacher and that the teacher must be a good one, and every one praises him because of his good scholars. So when others see you love to do right because you love God they at once think God is good and so they give him the praise, thus you glorify God.

God loves children to praise him in their actions and with their tongues. This Sunday's lesson tells us how he loved to hear them. But as you know that old true saying has it, "Actions speak louder than words" so be very careful that you do not talk more than you do.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child laughing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizziness, indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time re-established her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

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How dear to the heart is the memory of our *Sainted Parents*, gone where we all must follow. How dear to our children's hearts will (let us hope) be our memory. We can, thank God, partly fill the vacuum left by our parents' departure, and provide largely for the aching void that will be caused when we are called away, by getting a **LIFE SIZE PORTRAIT** taken, either from sitting or copy, in Crayon or Pastelle, by Prof. Slatter.

His prices are only about half usually charged, and his work that he has introduced among us is simply wonderful and perfectly life-like. His prices are as low as his work is fine. Call on him or address him, 120 Main Street, Little Rock, Ark.

References by the dozen, of the best citizens, furnished on application.

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Guarantees a perfect fit and perfect figure. Double Bone, Steel, and Sewing; needs no breaking in. Money refunded if Bones or Steel break. Received highest premium wherever exhibited. Send \$1.00 for sample Corset. English Satin, \$2.00. Catalogue Free. Agents Wanted, **DUPLEX CORSET CO.**, No. 218 5th Ave., New York City.

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may-17

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ARKANSAS METHODIST.

SATURDAY, MARCH 3, 1888.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

The Bureau of Immigration request that every subscriber in the State and any other Arkansian receiving this paper, write upon it the name and postoffice address of the sender, and mail it to some person outside of the State.

ANNOUNCEMENTS.

For Governor.

Fellow-Citizens of Arkansas: I announce myself as a candidate before the Democratic Convention for the office of Governor. Just at this juncture, when we are all engaged in an effort to develop the resources of our State, believing that as her Chief Executive, I could render efficient service in the attainment of this great object, I ask that you give me the opportunity. Nor have I other guarantee to offer than a character which thirty years' residence in the State may have established and which I am not without hope, is, by this time pretty well known.

Very respectfully, W. M. FISBECK.
Fort Smith, Feb. 1, 1888.

We are authorized to announce SIMON P. HUGHES as a candidate for Governor, subject to the nomination of the next Democratic State Convention.

For Attorney-General.

To the people of Arkansas: I announce myself a candidate for the office of Attorney-General, subject to the action of the State Democratic Convention. It were useless to promise more than fidelity to the trust, and a faithful performance of duty, if nominated and elected.

Very respectfully,
THOS. B. MARTIN.

THE CHILD RECOVERED.—My little girl, aged seven years, was afflicted with a severe cough and cold. She could not sleep but coughed almost incessantly. I was induced by a friend to try Chamberlain's Cough Remedy and was astonished at the immediate relief it gave her and the cure it produced. I would not be without it in the house for any price. I have tried many remedies for coughs and colds, but this is superior to anything. I have ever tried. PROF. J. M. MEHAN, Capital City Commercial College, Des Moines, Iowa. Sold by all druggists.

An 11-year-old daughter of R. C. Jarrett, a farmer living six miles from Evening Shade, died Saturday from drinking too much whiskey from a jug in the house.—Jackson Co., Herald, Feb. 18.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, A. T. STOCUM, M. C.
181 Pearl St., New York.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—Mary Lyon.

One of the most picturesque railway rides in America, as well as instructive in the opportunities afforded of seeing how rapidly the iron and coal sections of the South are developing, is a trip to Cincinnati and the East via Chattanooga and the Cincinnati Southern Railway. (Queen and Crescent Route). The fastest trains in the South are run over this scenic route, and through cars Memphis to Cincinnati are carried daily on the famous Limited Express of the Queen and Crescent. Rates are the same as by any other line, and Mr. E. E. Everett, Traveling Passenger Agent, Chattanooga, Tenn., will cheerfully send maps, descriptive literature and any other information needed, upon application.

The man who sits down and waits to be appreciated will find himself among uncalled-for baggage after the limited express train has gone by.—Whitehall Times.

WEST BROOK, NORTH CAROLINA,
Sept. 6th, 1886.

DR. A. T. SHALENBARGER,
Rochester, Pa. Dear Sir:—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria. Respectfully yours,
W. W. MONROE.

There are men formed with feelings so blunt, that they can hardly be said to be awake during the whole course of their life.—Ex.

As a toilet luxury, Ayer's Hair Vigor cannot be equaled. It is highly perfumed, and keeps the scalp clean and cool.

20 Years' Suffering.



Restored to Vigorous Manhood After 20 Years' Suffering.—The Remedy Magic-Like, but Simple.

J. P. Crisman, who resides at 1346 Elm Street, Dallas, and whose portrait we give above, furnishes another instance where the skill of Dr. Curtis has proven not unequal to the demand, and with much truth it can be said that the case is certainly not without an interest worth noting, and as Mr. Crisman related his trials and experience to a Journal reporter, it is evident that his earnest and emphatic declarations of relief from a period, twenty years' suffering, carried conviction into the minds of a number of listeners.

"I have suffered for twenty years," he said, "from Catarrh and Bronchitis, and many times I thought I would just have to die, as it seemed no relief could be had. A great portion of the time I was unable to work, and was compelled to sleep in a sitting position, as I would smother when lying down. At one time I went to see Dr. Hunter, a celebrated physician in New Orleans—Dr. J. A. Hunter, I believe—and while he helped me, I thought, a little, he failed to cure me. My friends finally induced me to come to Texas, thinking, perhaps, the climate here would do me good. You see I lived in Arkansas, and have been here about two years, but I couldn't see that the climate did me any good. I heard of Dr. Curtis and went to see him, and concluded to let him try and see if he could do anything for me. He began treating me January 16 last, and I'll tell you—it's the God's truth—I feel perfectly well. I feel like a new man, sir; his remedy, though to me seemed simple, acted like magic. [Visible signs of emotion.] His cure of me, I tell you, looks like magic, and it isn't much short of it. Why, my voice has even changed—my friends speak about it—and I feel as strong as anybody. I am yet taking medicine, but have little if any symptoms of the disease. I hear some doctors say that 'good doctors don't advertise.' I heard of Dr. Curtis through his advertisement and would, possibly, never have heard of him, if he hadn't have advertised, as his office was at the Grand Windsor, and what business have I around the Grand Windsor? I went over \$1000, besides loss of time, in trying to get cured before I saw Dr. Curtis."

Mr. Crisman is about thirty-seven years of age, and hails from Ashland county, Arkansas. He is a carpenter by trade, and seems to look upon his restoration to health and vigorous manhood as a sort of new birth, and, in fact, his enthusiasm over the result reminds one of the touch and earnestness that somehow follow in the wake of a great and sudden religious experience.

Not One Case Dissatisfied Out of Scores of Cases, a Record to be Proud of. Notwithstanding the fact that patients continue to flock in, Dr. Curtis announces that his engagements are such as to make it absolutely necessary for him to leave Hastings on the 13th, as stated in last week's issue. Accordingly, next Saturday will practically end his work at the Commercial. During the month the doctor has been in Hastings, we have not heard of a single case of dissatisfaction out of the scores that have been treated by him, and on his departure he will carry with him the well wishes of very many, who feel that his advent here was a Godsend to them in the matter of health.—Hastings (Neb.) Democrat.

As Straight as Any One's.

My little girl has been cross-eyed from infancy, or for the past six years. She was so bad that when she used one, the other eye was turned so far inward that at least one-half of the colored portion of the eye was hidden. Dr. Curtis straightened both her eyes in a very few minutes.

JOHN WINTER.
P. O. Address, Juniata, Neb.
I was present and witnessed and assisted in the above operation.
REV. H. SIEKMAN,
Pastor Lutheran Church, Hastings.

Suffered Twenty Years—Entirely Cured.
WOOD RIVER, Nov. 8, 1886.—Dr. Curtis: I shall always feel grateful to you for curing me of the piles. I have suffered for over 20 years. Thanks to your operation, I am entirely well.

JOHN DUNN.
Mr. Dunn will be glad to answer any inquiries relative to his affliction by addressing him as above.

DR. CURTIS, Office Corner Main & Third Sts.
CONSULTATION FREE.

WHITE RIVER CONFERENCE MINUTES.

EDITOR ARKANSAS METHODIST.—Allow me to say through your columns that by some means some mistakes occur in the report of the Board of Missions of White River Conference. Just who's responsible I do not say, but I will shoulder the responsibility. The apportionment for domestic missions for Batesville district should be \$260 instead of \$650. The appropriation to Warm Springs mission should be \$25 instead of \$55. State Line Mission was left out. It should show appropriated to that mission for P. E., \$25; for P. C., \$100. Yours, etc.,
GEO. THORNBURG.
Walnut Ridge, Ark., Feb. 22, 1888.

WASHINGTON DIST.—SECOND ROUND.

J. H. Riggins, P. E.
Little River, Marvin, March 8
Richmond and Rocky Comfort do 10-11
Fulton, Liberty do 17-18
Nashville, Piney Grove do 24-25
Paytonville, Hicks, March 31 April 1
Center Point, Bluff Springs do 7-8
Saline, Galena do 11
Dallas, Dallas do 14-15
Cove, Mountain Fork do 17
Prescott do 22-23
Emmet, Midway do 28-29
Hops do 30-31
Locksburg, Gravelly Point do 12-13
Washington, St. Paul do 19-20
Mission, Mission do 23
Chapel Hill do 26-27

FAYETTEVILLE DIST.—2ND ROUND.

In part.
Jas. A. Peebles, P. E.
White River mission March 3-4
Springdale and Rogers do 10-11
Clifty mission do 17-18
Fayetteville station (at night) do 20
Bentonville station do 24-25
Bentonville circuit Mar. 31, Apr. 7

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Enterprising, ambitious people of both sexes and all ages should at once write to Stinson and Co., Portland, Maine, learning thereby, by return mail, how they can make \$1 per hour and upwards, and live at home. You are started free. Capital not needed. Work pleasant and easy; all can do it. All is new and free; write and see; then if you conclude not to go to work, no harm is done. A rare opportunity. Grand, rushing success rewards every worker.

The reflex influence of Foreign Missions is illustrated by the fact that a young lady from the Brunn Church, Austria, came last year to America to labor for the Bohemians in Cleveland, Ohio.—Ex.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St. Phila. Pa.

The New York Y. M. C. A. has eleven branch Associations in the city, five of which occupy buildings owned by the Association. The attendance last year aggregated nearly a million.—Ex.

TRY ST. PATRICK'S PILLS and compare their effect with any other kind made. They contain the good properties of the older preparations in the market combined with the most valuable medicines discovered in modern times. As a cathartic and liver pill, St. Patrick's are perfection. Sold by all druggists.

Russia prohibits evangelistic work, but the Scriptures are being circulated. Half a century ago there were not twenty-five schools in all Serbia; now every village has one.—Ex.

Before you start on a journey go and see a druggist and procure a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy. It is a great safeguard for travelers and gives immediate relief.

This is the season when every farmer should consider the value and interest of his stock. We advise the use of the Original Kentucky Blue Grass Condition Powders, prepared by the SATANTA DRUG CO., Little Rock, Ark.

If Sufferers from Consumption, Scrofula, Bronchitis, and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read, "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HUBBARD, M. D., Salisbury, Ill.

Messrs. Alateer and Parker, of Spurgeon's College, are making an evangelistic tour of the world. Mr. Alateer preaches and Mr. Parker sings. They are now in India.—Ex.



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Winners Ideal method for Piano, .50
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Very useful musical writing book.
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Charming Life of Christ.

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P. KNOTT & SONS,

551 to 557 Fourth Avenue, Louisville, Ky., will sell you an extra heavy, half-bleached huck towel, 15x29 inches, at 10 cents. Superior black all-wool French Cashmere, at 50 cents per yard. Full regular made hose, black and colors, white feet, at 25 cents per pair. Nottingham lace curtains, tape band, at 85 cents per pair. When writing, mention The Arkansas Methodist.

"Why I Do Not Immerse," Etc.

By Rev. L. L. Pickett, who was located by North Texas Conference for not consenting to practice Immersion for Baptism. Introduction by Rev. H. R. Withers, D. D., of Arkansas. Price 1 copy, by mail 10 cts.; 13 copies, by mail \$1.00; 100 copies, by mail 6.00; 100 copies, by express \$8.00. Order of L. L. Pickett, Daingerfield, Tex.
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